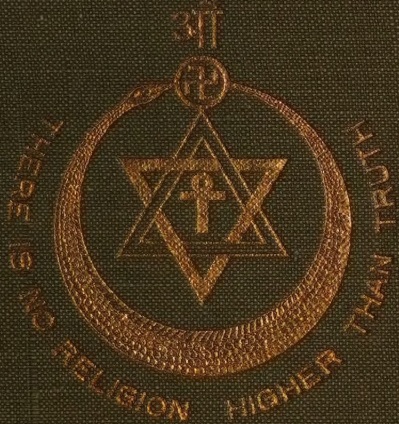
THE GOLDEN BOOK

OF THE

THEOSOPHICAL SOCIETY



1875—1925

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THE GOLDEN BOOK OF THE THEOSOPHICAL SOCIETY

DR. ANNIE BESANT

President of the Theosophical Society

Jinarājadāsa, Curuppumullagē

THE GOLDEN BOOK

OF THE

THEOSOPHICAL SOCIETY

A BRIEF HISTORY OF THE SOCIETY'S GROWTH

FROM 1875—1925

ISSUED IN COMMEMORATION OF THE JUBILEE OF THE THEOSOPHICAL SOCIETY BY ITS GENERAL COUNCIL

EDITED BY

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ERRATA

p. 16	line 9	"personating G. K."	correct to	"personating J. K."
p. 66	Fig. 79	"J. N. Usmorla"	,,	"J. N. Unwalla"
,,	,,	"Thomas Perira"	,,	"Thomas Pereira"
p. 68	Fig. 82	"Tukaram Tattya"	,,	"Tukaram Tatya"
p. 89	line 9	"form"	,,	"from"

It is stated on p. 166, line 1, "After his death, his followers have continued his work under Hugo Vollrath". This is incorrect. Herr Vollrath's organisation is an independent one distinct from that formed by Dr. Hartmann's followers.

EDITOR'S FOREWORD

A LARGE number of the illustrations in this book are from photographs forty to fifty years old, which have faded in the tropical climate of Adyar. National Societies may find among their members less faded originals; if such are sent to the editor, they will be substituted in subsequent editions. The Records of the T. S. at Adyar do not possess many photographs which could well have been incorporated, so as to make the work more complete.

Many members have co-operated in compiling the material of the Golden Book. The editor's task has been chiefly that of compilation.

C. J.

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SINCE the Theosophical Society was started in 1875 to give the message of Theosophy, there is one doctrine which has drawn the especial attention of the modern world. It is the existence of the Masters of the Wisdom who are the perfection of humanity. The Theosophical Society, as a Society with objects specified in a Constitution, has hitherto never formally committed itself to any statement as to the existence of the Masters. Indeed, it has purposely refrained from doing so, in order that the largest number of men and women, of every religion and every race, might join in the work of promoting Brotherhood, without being called upon to profess any other creed than their belief in "The Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour".

Nevertheless, as a matter of fact, the idea of the Masters has been as a trumpet call to sacrifice for most of those who have worked for the Theosophical Society. It is true that there is no doctrine in Theosophy which is new, not even that of the existence of the Masters; all the main truths of Theosophy are found in the great religions. But as Theosophy presents these ancient truths to the modern world, the fact of the existence of Adept Teachers has not only appeared logical, but to many it has become the centre of all their Theosophical Idealism. For, if

FIG. 1
H. P. BLAVATSKY
before 1875

evolution is a fact, and if also the soul of man is immortal, then the necessary result of evolution must be the slow transformation of all souls into the grade of Masters of the Wisdom. Furthermore, as evolution has been a principle in the universe since the beginning of time, it is obvious that somewhere in past ages Masters of the Wisdom must have existed. So then, also, what the Masters are to-day, each one of us, whatever be his failings now, will be some day.

Such a line of thought and idealism has been inseparable from the growth of the Theosophical Movement, to a large number of those who have dedicated themselves to the cause of Theosophy. Naturally this dedication has been made easier because, from the beginning of the Theosophical Movement, a certain number of its workers have given testimony from their own personal knowledge to the existence of the Adept Teachers. Of these, the foremost is Helena Petrovna Blavatsky.

The history of the Theosophical Movement begins with her. Throughout all her life, the predominant fact which guided her activities was that she was the pupil of one of these Masters, and the servant of all of Them as They compose a great Hierarchy of Adepts who govern and help the world. When H. P. Blavatsky started the Theosophical Society, she did so only at Their bidding, as she stated again and again.

It is this fact, that the Masters have stood from the beginning behind the Theosophical Society, which comes out in the most clear fashion as we study its origin from the historical material in our possession. The data for writing a history of the T. S. consists of (*a*) the letters of the Masters, wherein They describe Their plans, or give Their orders, (*b*) the letters and papers of H. P. Blavatsky and her colleague Henry Steele Olcott, (*c*) the published record of the Society's activities. Among the most interesting of H. P. B.'s papers is the series of Scrap Books which she kept, in which she has pasted cuttings from newspapers; on these she often comments

in her own hand, approving or dissenting. There are nineteen of these Scrap Books, covering the years 1874 to 1884. The title page of Scrap Book No. I is reproduced in Fig. 2.

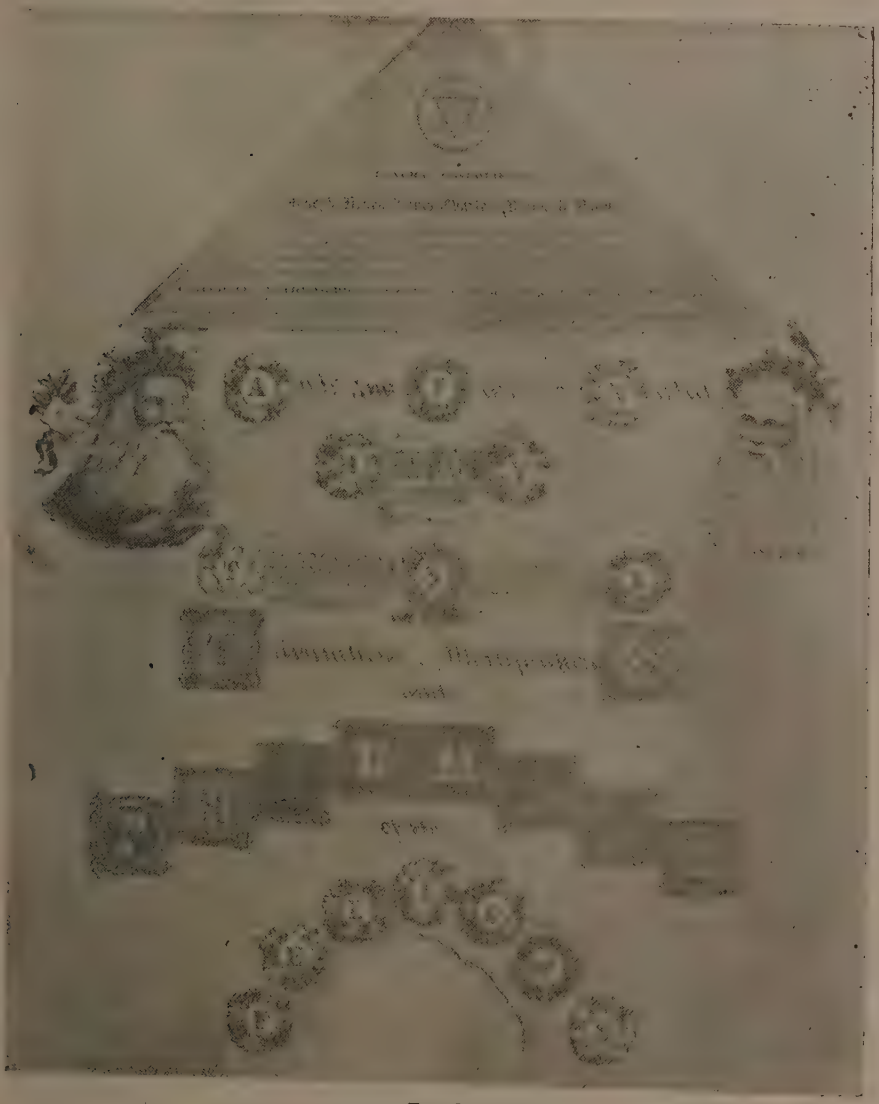


Fig. 2

These Scrap Books of H. P. B.[1] make very fascinating reading. Every newspaper reference to the T. S., which H. P. B. thought of any consequence for historical purposes, was put in her Scrap Books. This work evidently was done in spare time, and one delightful feature of the Scrap Books is the way that she pastes children's Christmas decorations and pictures in the Books, especially in those put together in New York. She often caricatures some of the pictures, to fit in with her mood. The Scrap Books are very old and several of them have nearly fallen to pieces. They are distinctly one of the groups of historical records for writing the story of the T. S. It is impossible to reprint them, as they are very voluminous. Perhaps one of these days, it may be possible to reproduce photographically all the principal volumes in which H. P. B. has written so much and so wittily. In this work many specimens are given of extracts from the earlier Scrap Books.

From H. P. B.'s own statements, both verbal and in writing, it is clear that from 1867 onwards she worked definitely under orders of the Masters. After her period of training under her own Master in Tibet, she was sent out by Him to initiate in the western world a revival of interest in the truths of the Ancient Wisdom. She had herself been taught certain of the facts of occultism, and the instructions given to her were to go out and "help people on to Truth". No precise directions were given in the beginning as to how she was to do this work.

With general orders clear before her, she made an attempt in 1870 in Cairo. She herself had control over invisible forces sufficient to command spirits to perform most of the spiritualistic phenomena herself. Round an interest in Spiritualism, she tried to make the first start in Cairo but failed. Then she passed on to Paris, where in 1873 she lived with her brother, till orders came to her in 1874 to go to America.

[1] Throughout this work, the initials "H.P.B." will be used for Helena Petrovna Blavatsky. She preferred to call herself by these initials, rather than by her name which was the appellation only of her physical body.

The situation in America at this time was interesting. There was a great revival of Spiritualism, and mediums on all sides were giving proofs as to an existence beyond the grave. The interest along this line by the general public is evidenced by the fact that Colonel H. S. Olcott was sent on behalf of the *New York Daily Graphic* to investigate the phenomena at the Eddy Homestead. The record of these investigations appeared as his book, *People from the Other World* (January, 1875). But about this time, however, while proofs were being accumulated as to spiritualistic phenomena, a large number of mediums were also being convicted of fraud.

When H. P. B. arrived, she saw that it was necessary to stem the tide of distrust which was weakening Spiritualism, for there was evidence of fraud concerning even some of the best known mediums. She went therefore to the Eddy Homestead soon after her arrival. Her arrival is mentioned in the press cutting on the first page of her Scrap Book. (Fig. 5.) At the Eddy Homestead she met Colonel Olcott on October 17, 1874. As is narrated by Colonel Olcott in his book, a remarkable series of materialisations took place at once of Russian and Tartar spirits, who could not in any way have been fraudulently imitated by the mediums.

FIG. 3
H. P. BLAVATSKY

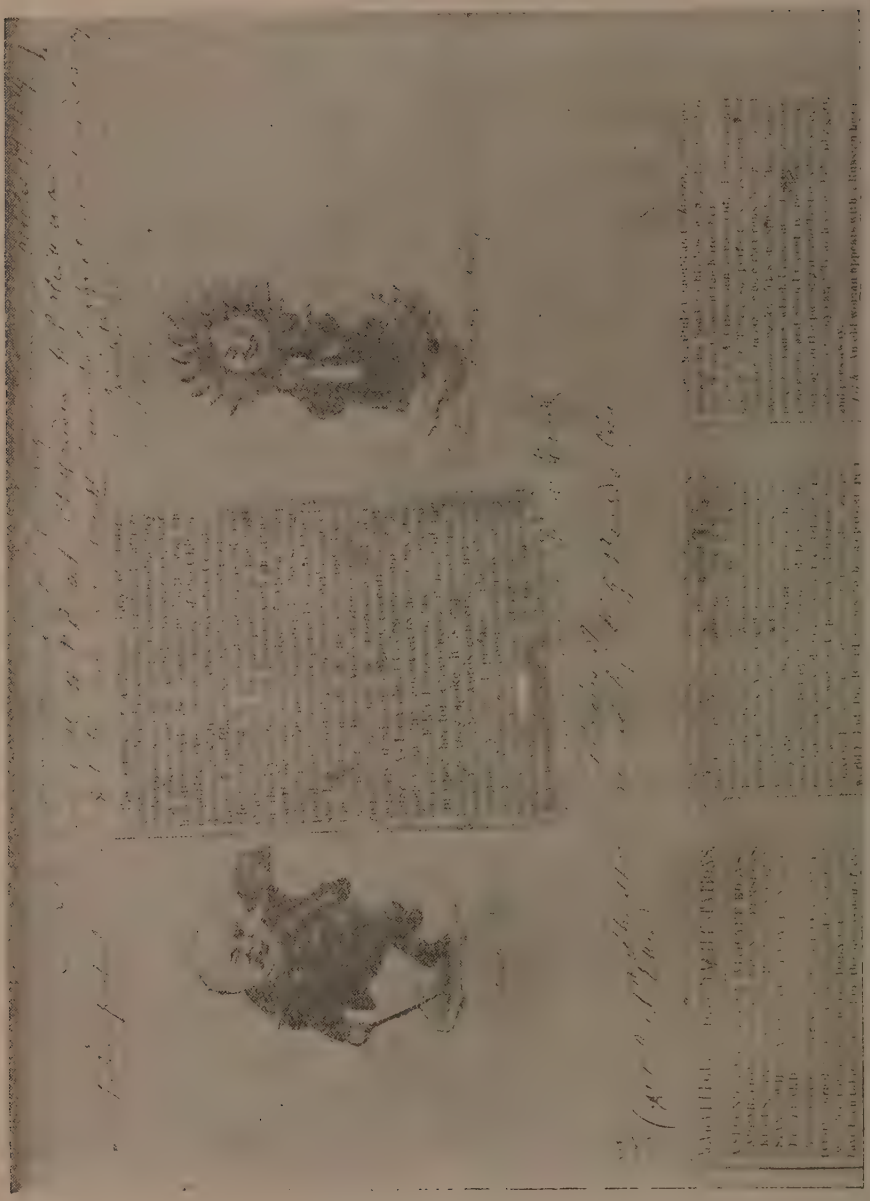


Fig. 4

At this time Colonel Olcott was interested in Spiritualism, but he had no glimpse of anything of an occult philosophy behind the phenomena. His contact with H. P. B., however, developed in him an interest in a more serious philosophy than Spiritualism could give. After her first months of defence of mediums, intended to show that however fraudulent some might be, there were undoubted facts behind the phenomena, H. P. B. attempted

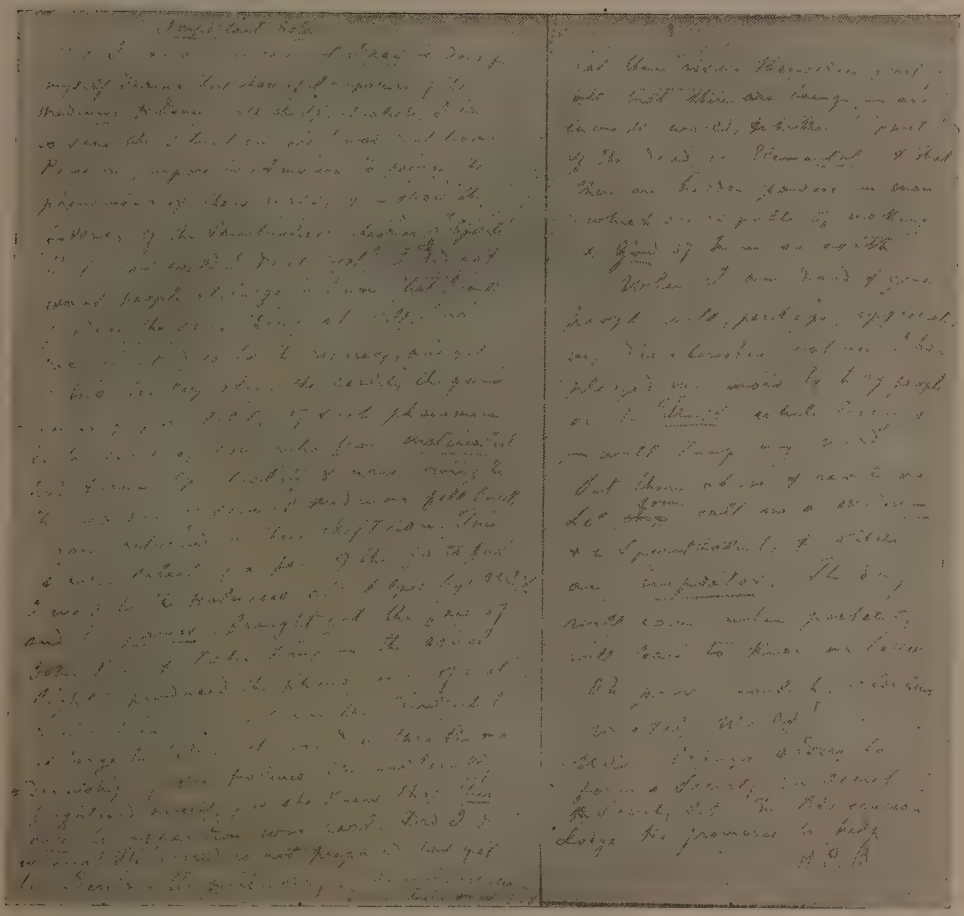


Fig. 5

to create an interest in a philosophy of occultism behind the phenomena. It is at this time that she stated positively that Spiritualism was not everything. This drew on her the ire of spiritualists. In Fig. 5 we have in her own words her policy which she had followed up to this time.

IMPORTANT NOTE

V

"Yes. I am sorry to say that I *had* to identify myself during that shameful exposure of the *mediums* Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of "Spirits". But how could I do it best? I did not want people at large to know that I could *produce the same thing at will.* I had received ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomenon in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back, again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M.·. and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialisation and—allowed the Spiritualists at large to believe it was done thro' the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether "Spirits" of the dead or *Elementals*; and that there are hidden powers

in man, which are capable of making a *God* of him on earth.

When I am dead and gone people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living and—will keep my word. Let them abuse and revile me. Let some call me a MEDIUM and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked *world*!

M.·. brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H. P. B."

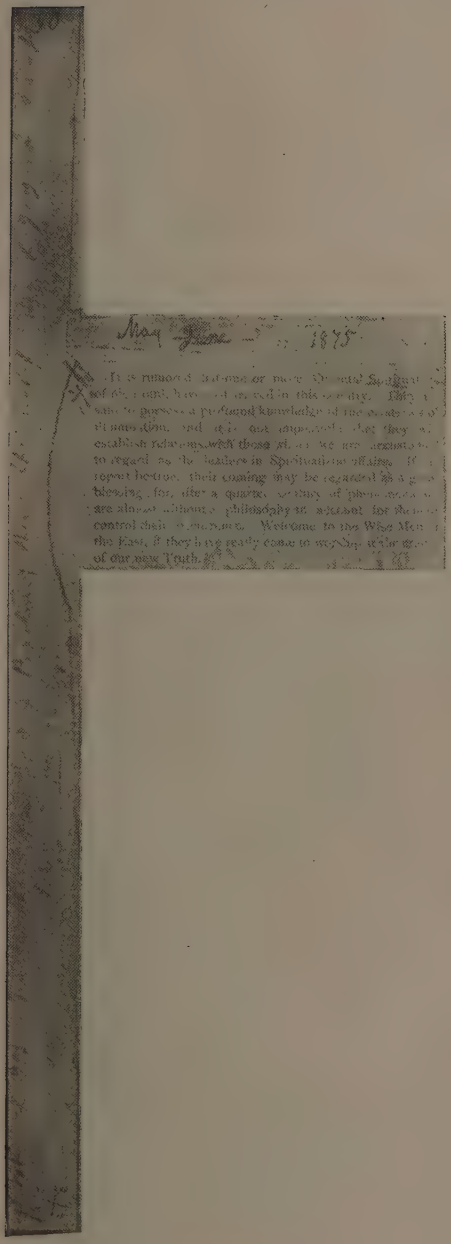
When Colonel Olcott met H. P. B., he was in the prime of manhood. He had a splendid record behind him in public service. At the outbreak of the American Civil War, he was with the Federal forces and went through the whole of the North Carolina campaign. During this campaign, he contracted an obstinate fever and was sent to the base to recuperate. On his recovery, when he expected to return to the fighting line, he was drafted by the Government to take charge of work at Washington. He had already made a name for himself as an

FIG. 6
H. S. OLCOTT
on military service

agricultural expert, and many were aware of his ability, and especially of his integrity. At this time there came to notice a great deal of corruption and "graft" in certain of the Government departments, and Colonel Olcott was deputed to investigate them, as "Special Commissioner of the War Department". This work took him some two years, and he was then transferred, at the request of the Secretary of the Navy, to do a similar work of rooting out "graft" from the Navy Yards. The splendid record of his work is attested to by many testimonials from the heads of Government departments. He was an Attorney in 1868, and before he met H. P. B. had made a position for himself as a most dependable legal adviser.

FIG. 7
H. S. OLCOTT

By May, 1875, she had attracted to occult philosophy a young spiritualist, Elbridge Gerry Brown, the editor of the *Spiritual Scientist*. His paper became for the time the medium for higher speculations. Thus we have an announcement in it, referring to the arrival of two of the Adept Teachers who were at the time trying to help H.P.B. The press cutting is given in Fig. 8. It reads as follows.



May [illegible] 1875

It is rumored [illegible] or more Oriental Sanskrit scholars [illegible] in this country. They claim to possess a profound knowledge of the esoteric philosophy, and to be empowered by [illegible] to establish relations with those Sages who are supposed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing, for, after a quarter century of phenomena we are almost without a philosophy to account for them or control their manifestations. Welcome to the Wise Men of the East, if they have really come to worship at the shrine of our new Truth.

FIG. 8

FIG. 9

H. P. BLAVATSKY

MAY 1875

"It is rumoured that one or more Oriental Spiritualists of high rank have just arrived in this country. They are said to possess a profound knowledge of the mysteries of illumination, and it is not impossible that they will establish relations with those whom we are accustomed to regard as the leaders in Spiritualistic affairs. If the report be true, their coming may be regarded as a great blessing; for, after a quarter century of phenomena, we are almost without a philosophy to account for them or to control their occurrence. Welcome to the Wise Men of the East, if they have really come to worship at the cradle of our new Truth (!!)"

[at the side, in H. P. B.'s handwriting,]

"At. . . and Ill. . .[1] passed thro' New York and Boston; thence thro' California and Japan back. M.·. appearing in Kama Rupa daily."

It is here necessary to explain how the Theosophical Movement in the beginning was under the supervision of certain Adepts and Initiates who belong to that branch of the Great White Brotherhood which is known as the Brotherhood of Luxor. In Figs. 10 and 11 we have the first letter received from the Brotherhood by Colonel Olcott. It reads as follows:

"From the Brotherhood of Luxor, Section the Vth to Henry S. Olcott.

Brother Neophyte, we greet thee.

He who seeks us finds *us*. TRY. Rest thy mind—banish all foul doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy Spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour

[1] Probably Atrya and Illarion (Hilarion).

and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the *World*, if thou dost hear them both. TRY.

It is *our* wish to effect an opprobrious punishment on the man Child and through thy means, brother. TRY.

David is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, don't give up thy club. TRY.

Brother "John" hath brought three of our *Masters* to look at thee after the séance. Thy noble exertions on behalf of our cause now give us the right of letting thee know who they were:

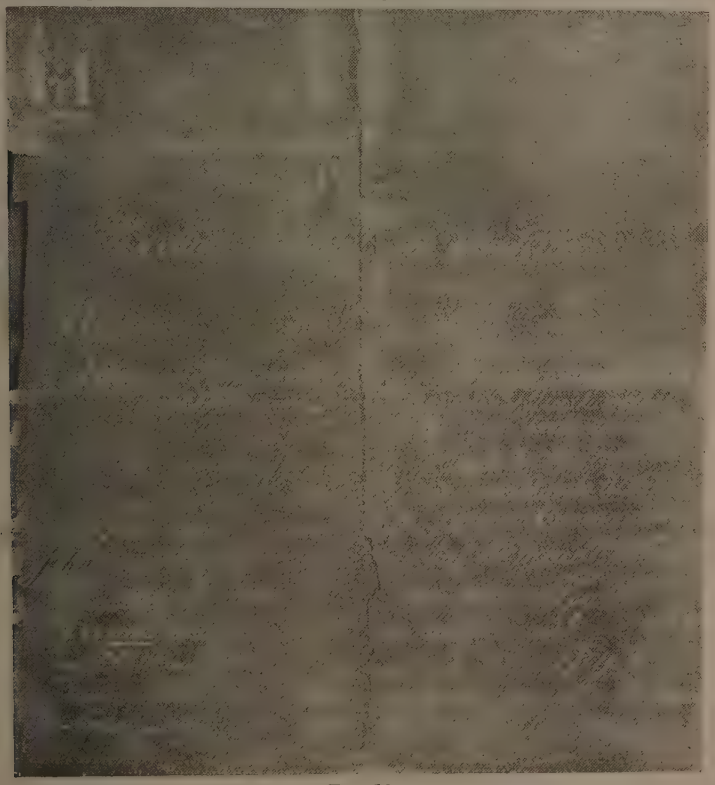


FIG. 10

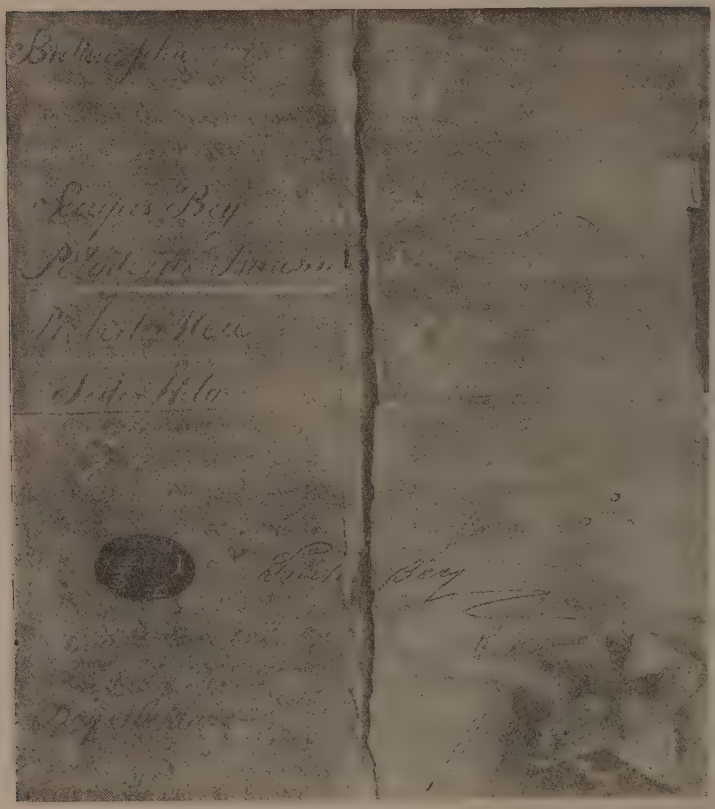


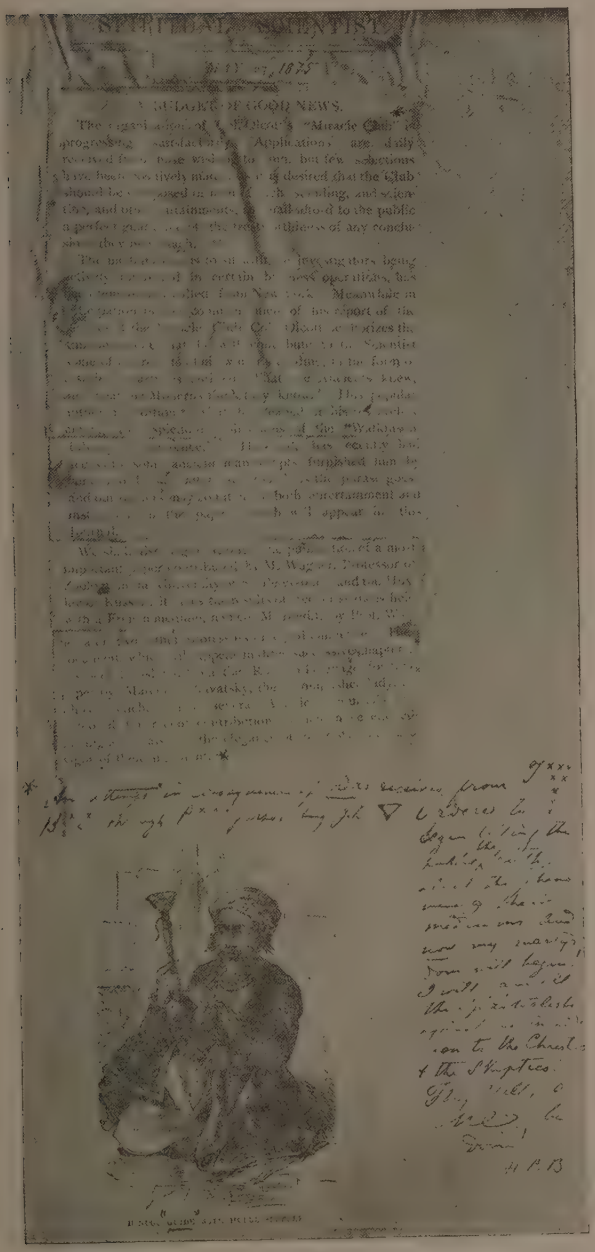
Fig. 11

Serapis Bey (Ellora Section)
Polydorus Isurenus (Section of Solomon)
Robert More (Section of Zoroaster)
Sister Helen will explain thee the meaning of the Star and colors.
Activity and Silence as to the present.
By Order of the Grand .·.

Tuitit Bey

Observatory of Luxor.
Tuesday Morning.
Day of Mars."

"


SPIRITUAL SCIENTIST

A BUDGET OF GOOD NEWS.

Fig. 12

The Egyptian Adept who calls Himself Serapis Bey took charge of the direction of affairs, and He gave instructions both to Colonel Olcott and H. P. B. The letters from this Master which the former received have just been published in *Letters from the Masters of the Wisdom* (Second Series), and the reader is referred to that work for details.

Working under the Master Serapis was another, whose name was Tuitit Bey. Serving these Adepts and Initiates, there acted as messenger "John King," well known then as the chief among the spirits at spiritualistic séances. What H. P. B. knew of John King has been published in letters of hers which have

appeared in the *Theosophist*, August, 1923, and March and April, 1924.

In May, 1875, as H. P. B. narrates in Fig. 12, orders came to her to make a definite break with Spiritualism, and to make a new departure. Hence the organisation of the Miracle Club, the announcement of which in the *Spiritual Scientist* is found in her Scrap Book for 1874—5.

> "An attempt in consequence of *orders* received from T.·.·. B.·.·. through P.·. personating G. K. ▽. Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and the Skeptics. Thy Will, O, M.·., be done!
>
> H. P. B."

In the list of those who formed the first nucleus of the Society there is one name, that of E. Gerry Brown, which is missing. He was the editor of the *Spiritual Scientist*, and the Egyptian Brotherhood of Luxor who were planning the Theosophical Movement expected him to be one of its most important members. Indeed in several letters of the Master Serapis, received by Colonel Olcott in 1875, specific directions are given to bring E. G. Brown closer to Their plans. Referring to H. P. B., Colonel Olcott and E. G. Brown, the Master used the following words: "This cause—in your country—depends entirely on the closest unity between you three—our Lodge's chosen Triad—you, verily so, you three so utterly dissimilar and yet so closely connected to be brought together and linked in one by the never erring Wisdom of the Brotherhood." This part of the plan was finally not successful. He joined the T.S. only in 1876, and so utterly did he drop out of the Theosophical Movement, that there is not even a picture of him among the records which the Founders brought with them from America.

The editor of the *Spiritual Scientist* was in the beginning sufficiently convinced of the existence of the oriental Teachers to

place his paper at Their service. There appeared in it an article by H. P. B. very faintly outlining certain of the occult teachings. This article was a reply to an article on "Rosicrucianism," by an author giving the pseudonym "Hiraf". Hiraf was a pseudonym composed of the initials of five men whose names were F. W. Hinrichs, W. M. Ivins, James Robinson, C. F. Adams and W. E. S. Fales. The last joined the T.S. later.

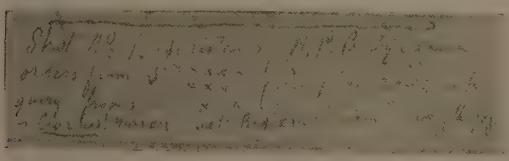


Fig. 13

After pasting in the Scrap Book her reply to Hiraf, H. P. B. describes how it was written under orders from the Master Serapis.

"Shot No. 1. Written by H. P. B. by express orders from S.·. (See first result in the query from a *learned*!! Mason—art: "Rosicrucianism" back of the page."

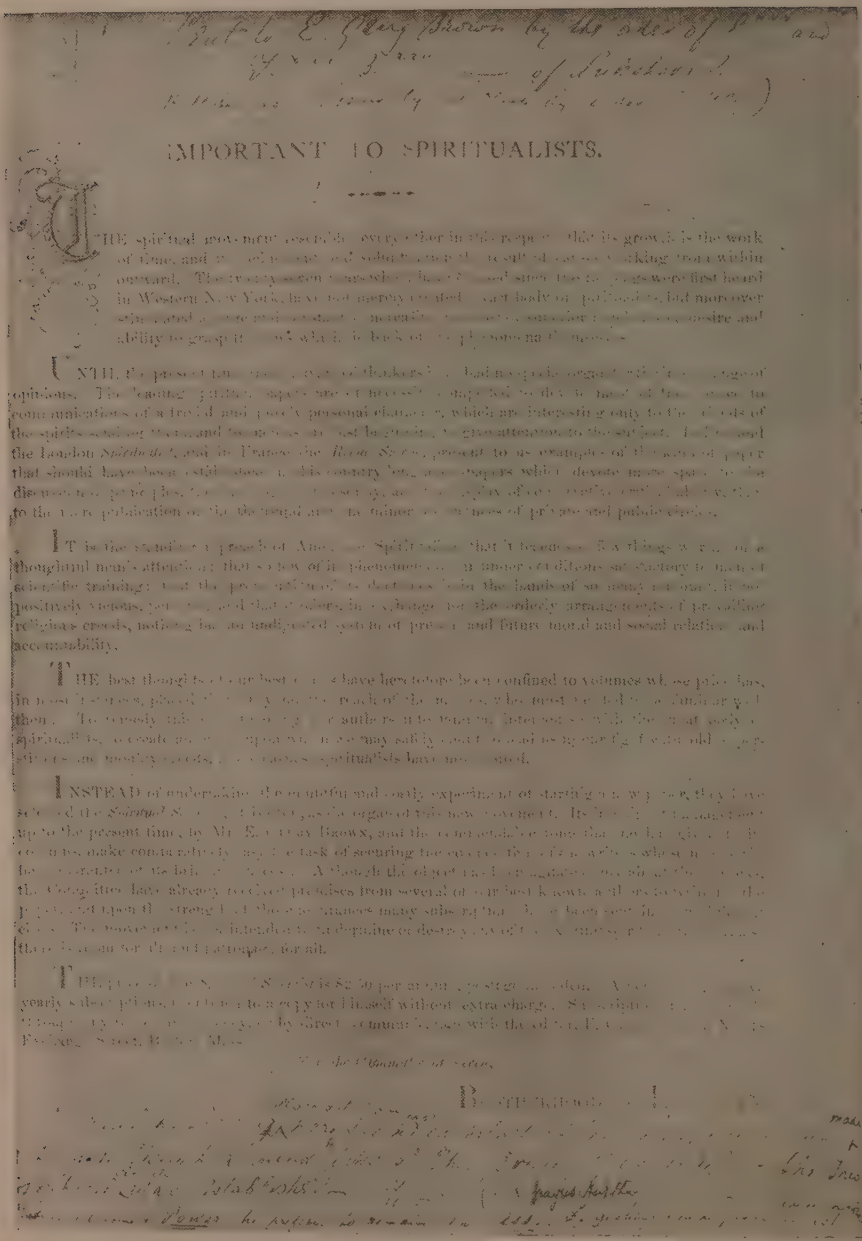
Swiftly came the attempt to make the *Spiritual Scientist* the organ of the new teaching. There was issued a circular, Fig. 14, which describes this attempt. Colonel Olcott describes in *Old Diary Leaves* how after the circular was in proof he made a rearrangement of the paragraphs, then had the circular printed, and presented a copy to H. P. B. On receiving the copy, H. P. B. laughed and pointed out that the initial letters of each paragraph made the word TUITIT. She narrates as she writes on the circular:

[at top]

"Sent to E. Gerry Brown by the order of S.·. and T . . . B . . . of Lukshor. (Published and issued by Colonel Olcott by order of M.·."

[at bottom]

"Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor "diksha". This proving of no



IMPORTANT TO SPIRITUALISTS.

THE spiritual movement everywhere in this region [illegible] its growth is the work of time, and [illegible] and solid [illegible] working from within outward. The [illegible] which [illegible] were first heard in Western New York, have not merely created a [illegible] but moreover [illegible] desire and ability to grasp it [illegible] which is back of the phenomena [illegible]

UNTIL the present time [illegible] of thinkers [illegible] organ [illegible] of opinions. The [illegible] papers are crowded [illegible] with communications of a trivial and [illegible] personal character, which are interesting only to the friends of the spirits sending them, and to no one else [illegible] attention to the subject. [illegible] the London *Spiritualist*, and in France the *Revue Spirite*, present to us examples of the character of paper that should have been established in this country long [illegible] papers which devote more space to the discussion of the [illegible] than to [illegible] to the true elucidation of the [illegible] to enlightened [illegible] of private and public duty.

IT is the [illegible] of Andrew Jackson Davis that [illegible] thoughtful men's attention [illegible] mass of [illegible] positively vicious, yet [illegible] and that [illegible] for the orderly arrangements of [illegible] religious creeds, nothing [illegible] and [illegible] accountability.

THE best thought [illegible] have hitherto been confined to volumes [illegible] in most [illegible] them. To remedy this [illegible] spiritualists [illegible] spiritualists, [illegible] we may safely [illegible] spiritualists have [illegible].

INSTEAD of undertaking [illegible] and costly experiment of starting a [illegible] the Editor [illegible] the *Spiritual Scientist*, [illegible] organ of this new movement. [illegible] up to the present time, by Mr. Edmund Brown, and the [illegible] to [illegible] make contributions [illegible] task of securing the co-operation [illegible] who [illegible] the [illegible] of its [illegible]. Although the object [illegible] the [illegible] the [illegible] upon the strength [illegible] these names may subscribe [illegible] there [illegible] for the [illegible] for all.

THE [illegible] is $2 per annum [illegible] Any [illegible] years subscription [illegible] a free copy for himself without extra charge. [illegible] Address [illegible] Fredonia, Chautauqua Co., N. Y.

FIG. 14

avail—the Theosophical Society was established. W . . (See pages further). The man might have become a Power, he preferred to remain an Ass. *De gustibus non disputandum est.*"

This attempt having failed, she received further orders. (Fig. 15.)

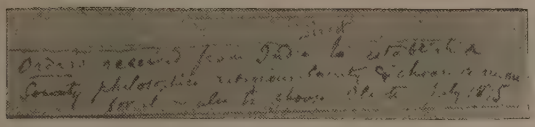


Fig. 15

"*Orders* received from India direct to establish a philosophico-religious Society and choose a name for it—also to choose Olcott. July 1875."

It was in September, 1875, that the orders which H.P.B. received as to organising a Society seemed capable of fulfilment. For several months, while H.P.B. was living in New York at 46 Irving Place, many interested in Spiritualism and occult phenomena had been meeting of an evening in her rooms. On September 7, at one of these informal meetings, a certain Mr. G. H. Felt read a paper on "The Lost Canon of Proportion of the Egyptians". It was at this meeting that Colonel Olcott had the idea of organising a Society, though evidently he knew nothing of the orders which H. P. B. had received months before. H.P.B. approved of Colonel Olcott's suggestion, and then and there all present agreed to form a Society. The gathering adjourned, to meet next evening, September 8. On the motion of W. Q. Judge, Colonel Olcott was elected to the Chair. Mr. Judge was elected Secretary to the meeting. The individuals present who handed their names as members of the new Society were as

Fig. 16
H. P. B.'s Seal in 1875

follows: Colonel H. S. Olcott, Madame H. P. Blavatsky, Chas. Sotheran, Dr. Chas. E. Simmons, H. D. Monachesi, C. C. Massey of London, W. L. Alden, G. H. Felt, D. E. de Lara, Dr. W. Britten, Mrs. E. H. Britten, Henry J. Newton, John Storer Cobb, J. Hyslop, W. Q. Judge and H. M. Stevens. A committee of four was appointed to draft a Constitution and By-Laws. There was a meeting on September 13, when it was resolved that the name of the Society should be "The Theosophical Society". Then later on October 16, a meeting was called "to organise and elect officers," and the "Preamble and By-Laws" were ordered to be printed. On October 30, the Society met at 206 West Thirty-eighth Street, and the meeting finally endorsed the By-Laws. The permanent officers were then elected, and the first publication of the Society was issued, three pages from which are reproduced in Figs. 18, 19, 24. We have in this little pamphlet the first list of officers of the Society. It is interesting to note that the seal of the T. S. had been determined upon even at this early date. The meeting then adjourned till November 17, when the Society met at Mott Memorial Hall. It was on this occasion that Colonel Olcott delivered his formal address as President.

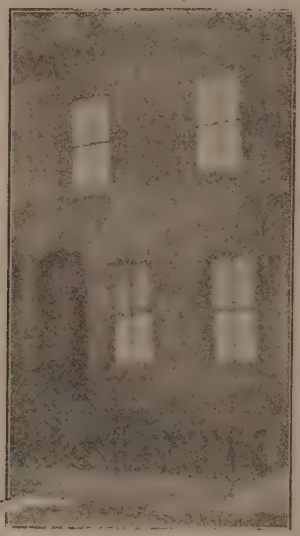
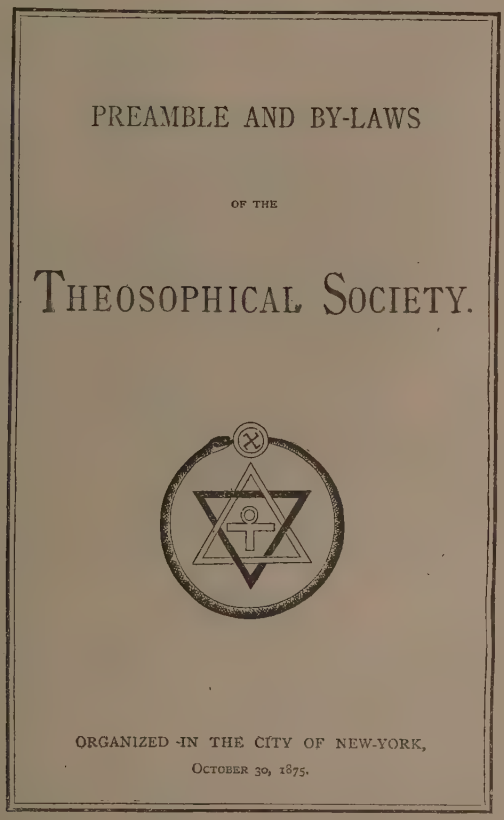


FIG. 17
H. P. B.'s Residence in 1875, 3420 Sansom Street, Philadelphia

It will be seen that the first idea of the Society originated on September 7, and the officers were elected and By-Laws approved on October 30. Colonel Olcott however, from 1881 onwards, fixed on November 17 as the official birthday of the Society, following the American precedent about the President of the United States. The voting for the "electors" of the President takes place on November 4, and on this day

for all practical purposes the new President of the United States is elected. But the true legal election takes place much later, at a session of the "electoral college". Then in March, the newly elected President takes the oath of office, and delivers his inaugural address. Colonel Olcott considered that the Theosophical Society as a public organisation could be considered to begin its


PREAMBLE AND BY-LAWS

OF THE

THEOSOPHICAL SOCIETY.

ORGANIZED IN THE CITY OF NEW-YORK,
OCTOBER 30, 1875.

FIG. 18

career only after the inaugural address of its first President. This is the reason why he settled on November 17 as the official birthday of the Society.

Among the original band who organised the Society, there is one member who played a very important rôle in the early years. This is C. C. Massey of London (Fig. 22), a highly cultured man and mystic and by profession a Barrister. He brought into the Society various people, among whom was Miss Emily Kislingbury (Fig. 25), who was greatly attached to both the Founders, and visited them in New York. In 1877, Dr. J. S. Cobb, one of the original band, was authorised when going to London to organise the members in England into the British Theosophical Society.

OFFICERS AND COUNCIL.

President,

HENRY S. OLCOTT.

Vice-Presidents,

S. PANCOAST, M.D., GEORGE HENRY FELT.

Corresponding Secretary,

Mme. H. P. BLAVATSKY.

Recording Secretary.

JOHN STORER COBB.

Treasurer,

HENRY J. NEWTON.

Librarian,

CHARLES SOTHERAN.

Councillors,

Rev. J. H. WIGGIN,
Mrs. EMMA HARDINGE BRITTEN,
R. B. WESTBROOK,
C. E. SIMMONS, M.D.,
HERBERT D. MONACHESI.

Counsel to the Society.

WILLIAM Q. JUDGE.

Fig. 19

This, the first Branch of the Society, was formed next year. The second Branch was at Corfu, in the Ionian Islands in Greece.

BY-LAWS.

CHAPTER I.

THE title of the society is "THE THEOSOPHICAL SOCIETY."

CHAPTER II.

The objects of the society are, to collect and diffuse a knowledge of the laws which govern the universe.

CHAPTER III.

FELLOWS.

The society shall consist of active, honorary, and corresponding fellows.

1. Honorary fellows shall be chosen on account of their distinction as theosophists.

2. Corresponding fellows shall be chosen from those who have aided the advancement of theosophy.

3. Fellowship shall be conferred only upon persons in sympathy with the objects of the society.

4. Nominations for fellowship shall be made in writing by two fellows in good standing, at a regular meeting of the society, and referred without debate to the council, which shall vote thereon not sooner than thirty nor later than sixty days thereafter.

5. Any fellow may, on the recommendation of the council, and by a vote of two thirds of the fellows present at a regular meeting of the society, be expelled.

FIG. 24

Pasquale Menelao was its President, and Demetrius Socolis Secretary (Figs. 26, 27).

When the Society was organised, its objects were put formally very briefly as follows:

> "The objects of the Society are, to collect and diffuse a knowledge of the laws which govern the universe."

At its commencement, the Society was like any other Society accepting as members all who applied. In 1876, however, a change took place in one particular, which was to make

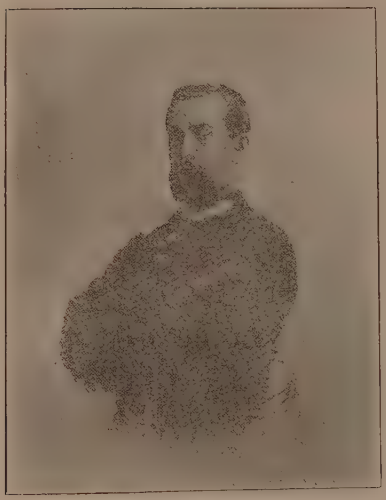


FIG. 20
G. H. FELT

FIG. 21
H. J. NEWTON

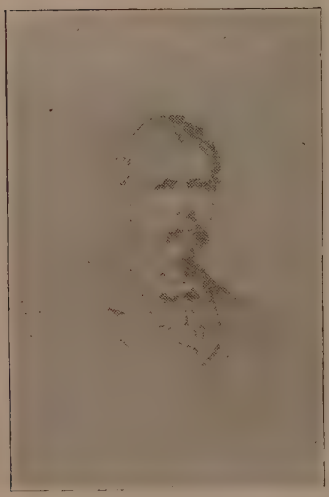


FIG. 22
C. C. MASSEY

FIG. 23
EMMA H. BRITTEN

FOUNDING MEMBERS

the Society semi-secret. Signs and words of recognition among members were instituted, and where possible a member was formally initiated into the Society. Membership in it was then graded

FIG. 25
EMILY KISLINGBURY

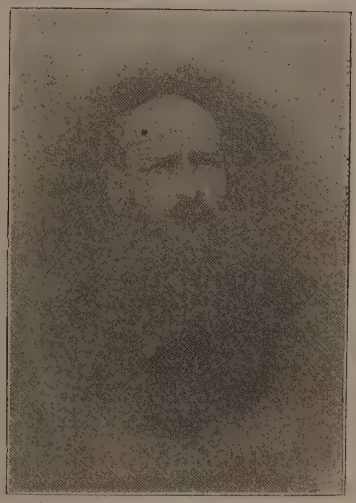


FIG. 26
PASQUALE MENELAO

FIG. 27
DEMETRIUS SOCOLIS

FIG. 31
T. A. EDISON IN 1878

THE THEOSOPHICAL SOCIETY:

ITS ORIGIN, PLAN AND AIMS.

[PRINTED FOR THE INFORMATION OF CORRESPONDENTS.]

I. The Society was founded at the City of New York, in the year 1875.

II. Its officers are a President; two Vice-Presidents; a Corresponding Secretary; a Recording Secretary; a Treasurer; a Librarian; and Councillors.

III. At first it was an open body, but, later, it was re-organized on the principle of secrecy, experience having demonstrated the advisability of such a change.

IV. Its Fellows are known as Active, Corresponding and Honorary. Only those are admitted who are in sympathy with its objects, and sincerely desire to aid in the promotion of the same.

V. Its Fellowship is divided into three Sections, and each Section into three Degrees. All candidates for active fellowship are required to enter as probationers, in the Third Degree of the Third Section, and no fixed time is specified in which the new Fellow can advance from any lower to a higher degree; all depends upon merit. To be admitted into the highest degree, of the first section, the Theosophist must have become freed of every leaning toward any one form of religion in preference to another. He must be free from all exacting obligations to society, politics and family. He must be ready to lay down his life, if necessary, for the good of Humanity, and of a brother Fellow of whatever race, color or ostensible creed. He must renounce wine, and every other description of intoxicating beverages, and adopt a life of strict chastity. Those who have not yet wholly disenthralled themselves from religious prejudice, and other forms of selfishness, but have made a certain progress towards self-mastery and enlightenment, belong in the Second Section. The Third Section is probationary: its members can leave the Society at will, although the obligation assumed at entrance will continually bind them to absolute secrecy as to what may have been communicated under restrictions.

VI. The objects of the Society are various. It influences its fellows to acquire an intimate knowledge of natural law, especially its occult manifestations. As the highest development, physically and spiritually, on earth, of the Creative Cause, man should aim to solve the mystery of his being. He is the procreator of his species, physically, and having inherited the nature of the unknown but palpable Cause of his own creation, must possess in his inner, psychical self, this creative power in lesser degree. He should, therefore, study to develop his latent powers, and inform himself respecting the laws of magnetism, electricity and all other forms of force, whether of the seen or unseen universes. The Society teaches and expects its fellows to personally exemplify the highest morality and religious aspiration; to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called "Heathen" and "Pagans" as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilized countries; to disseminate a knowledge of the sublime teachings of that pure esoteric system of the archaic period, which are mirrored in the oldest Vedas, and in the philosophy of Gautama Buddha, Zoroaster and Confucius; finally, and chiefly, to aid in the institution of a Brotherhood of Humanity, wherein all good and pure men, of every race, shall recognize each other as the equal effects (upon this planet) of one Uncreate, Universal, Infinite, and Everlasting Cause.

VII. Persons of either sex are eligible.

VIII. There are branches of the parent Society in several countries of the East and West.

IX. No fees are exacted, but those who choose may contribute towards the Society's expenses. No applicant is received because of his wealth or influence, nor rejected because of his poverty or obscurity.

Correspondence with the parent body may be addressed to "The Theosophical Society, New York."

FIG. 28

into three Sections. Fuller description of the Society's organisation and aims at this time is given in Fig. 28. All who were admitted as members started at the bottom, in the third division of the Third Section. When the Founders finally settled in India, and came into closer contact with Swāmi Dayānand Saraswaṭi, a scheme was mooted to develop the Second Section. It was to have a secret ritual of a Masonic type; the Second Section, however, was never thus formally inaugurated, though one admission into it, that of the Buddhist High Priest N. M. Subhūti, is on record. This ritual, which was agreed upon by the Founders and the Swāmi, exists among the records of the Society.

One of the striking facts in the early days of the Theosophical Society is shown in the phrase in the circular issued by the Founders, which is shown as Fig. 28. It states that one object of the Society is,

> "to oppose the materialism of science and every form of dogmatic theology, especially the Christian, which the Chiefs of the Society regard as particularly pernicious; to make known among Western nations the long-suppressed *facts* about Oriental religious philosophies, their ethics, chronology, esoterism, symbolism; to counteract, as far as possible, the efforts of missionaries to delude the so-called 'Heathen' and 'Pagans' as to the real origin and dogmas of Christianity and the practical effects of the latter upon public and private character in so-called civilised countries."

Because of such statements, many have declared that the Society had in its beginning an anti-Christian bias. There was certainly not the slightest bias against Christianity *as the body of teachings given by its Founder.* But when both H. P. B. and Colonel Olcott remembered the history of the Christian Church, and how that Church had often martyred those who tried to reach out into the larger spheres of truth not under its dominion, a strong antipathy to all Christian theology was the

natural result. In addition, they knew the strong materialistic tendency in the forms of Christianity which were preached in orthodox churches, and which resulted in a social condition which held the masses in economic subjection, and which upheld a social system which was profoundly unethical and anti-Christian. Furthermore, the spread of these narrow forms of Christianity, which were inseparable from Missionary effort, did great harm to many oriental peoples. The greatest disservice was done to humanity fifty years ago by Christian Missionaries considering all the non-Christian peoples as steeped in the darkness of the devil. An article was written on October 6th, 1875, in the *Sunday Mercury* of New York by Herbert Monachesi praising the religions of India and China, and at the end of this article, which H. P. B. pasted in her Scrap Book, she has written as follows (Fig. 29).

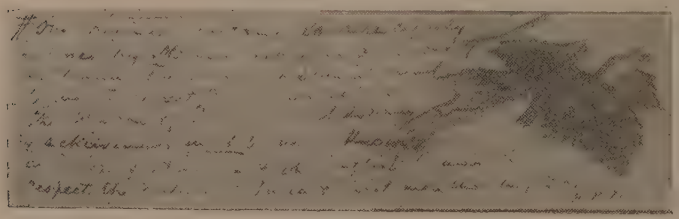


Fig. 29

"Our original programme is here clearly defined by Herbert Monachesi, F.T.S., one of the Founders. The Christian and Scientists must be made to respect their Indian betters. The Wisdom of India, her philosophy and achievement *must* be made known in Europe and America and the English be made to respect the natives of India and Tibet more than they do.

H. P. B."

One interesting document which refers to this early period is the pledge of secrecy which each member had to sign. Fig. 30 gives the reproduction of the Pledge which was signed by Thomas A. Edison (Fig. 31) who joined the Society in 1878.

After the Society was founded, the members met but infrequently, and fairly soon the only activities were the informal

THE

THEOSOPHICAL SOCIETY.

FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ***ABSOLUTE SECRECY*** *respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby* ***PLEDGE MY WORD OF HONOR*** *for the strict observance of this covenant.*

Dated at Menlo Park N.J.
this Fourth *day of* April *1878*

Thomas A. Edison

FIG. 30

gatherings of members and those interested in occultism at the apartment of H. P. B. It was at this period that she began the writing of the monumental work *Isis Unveiled*. The publishing of *Isis* was as the throwing wide of a net, for the book spread from America to other lands, and correspondence was begun with inquirers in India and Ceylon. Colonel Olcott has mentioned how he had met in one of his travels Mr. Mooljee Thackersey of Bombay (Fig. 32), and correspondence was now begun with him. One of the first from India to join was Mr. K. M. Shroff (Fig. 33), a Parsi of Bombay. A more important addition was the famous Buddhist High Priest of Colombo, Mohottiwatte Gunānanda (Fig. 34), who joined the Society in 1877. There joined the Society at this time, from Germany, Emil Prince of Sayn Wittgenstein; from Russia, Professor A. Aksakoff; from England, Alfred Russell Wallace, F. R. S. (Figs. 35—37); from France, D. A. Courmes (Fig. 38), who organised the Society in France, and F. J. Leymarie a leading spiritualist of France.

During the first three years, except for the writing of *Isis*, there was not very much Theosophical propaganda in

FIG. 32
MOOLJEE THACKERSEY

FIG. 33
K. M. SHROFF

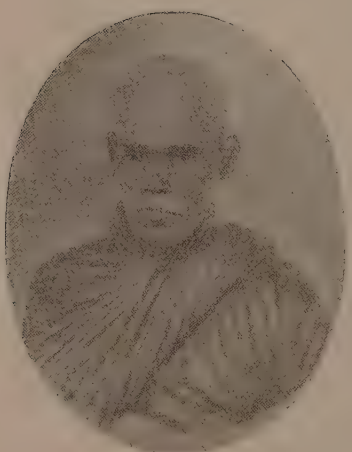


FIG. 34
RT. REV. M. GUNANANDA

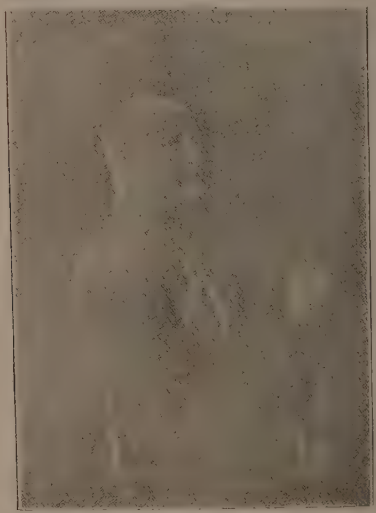


FIG. 35
EMIL, PRINCE WITTGENSTEIN

America. But the two principal people necessary for the Movement, H. P. Blavatsky and H. S. Olcott, had been brought together, and formally cemented in a mutual regard and a common dedication to the great cause of Theosophy. Next to these in devotion to the Society was a young Irishman, William Quan Judge (Fig. 42), who at the time of the Society's founding was twenty-four. Both his service and disservice to the Society will be narrated later at its proper place.

FIG. 39
H. P. B. IN 1877

About this time correspondence was begun with Mr. Hurrychund Chintamon (Fig. 43), the representative in Bombay of the famous Swāmi Dayânand Saraswati (Fig. 44). This Swāmi was himself a pupil for a while of the Great Brotherhood. Under the central impulse from the unseen, which organised the Theosophical Movement in New York, another Movement having a similar objective was organised in 1875 in Lahore in India. This was the Arya Samaj, which in its origin was an attempt to revive a purer form of Hinduism. These two divisions of the common effort of the Great Brotherhood joined hands. Seeing that there were so many points in common between the Society and the Arya Samaj, the Founders entered into a pact for a common effort. So close was the relation in the beginning between the

FIG. 40

H. P. B. IN 1878

two bodies, that all the T. S. diplomas issued to members bore the striking phrase "The Theosophical Society of the Arya Samaj of Aryavart" (Fig. 45). The diploma shows that the two first Vice-Presidents, Dr. S. Pancoast and G. H. Felt have been replaced by Prof. Alexander Wilder (Fig. 46), a learned scholar in western mystical traditions, and J. A. Weisse.

Towards the close of 1878, a most important event in the life of Colonel Olcott was the appearance in his room of his Master. He has described the incident in his *Old Diary Leaves*. The turban which the Master then gave him is still at Adyar. So too exist at Adyar all the letters received by him in 1875 from the Master Serapis, most of which have just been published in *Letters from the Masters of the Wisdom* (Second Series).

FIG. 41
H. S. OLCOTT IN 1875

A little before orders were received by the Founders in 1878 to come to India, two noteworthy members joined the Society. They were Mr. E. Wimbridge (Fig. 47) and Miss Rosa Bates, both lately come to America from England. These two threw in their lot with H.P.B. and Colonel Olcott, and decided to go to India. All the belongings at the "Lamasery," which was the nickname given to H.P.B.'s apartment in 47th Street, corner

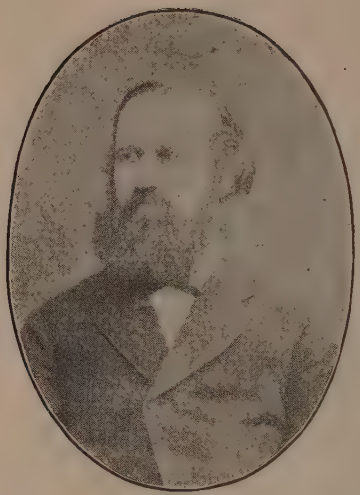


FIG. 36

A. AKSAKOFF

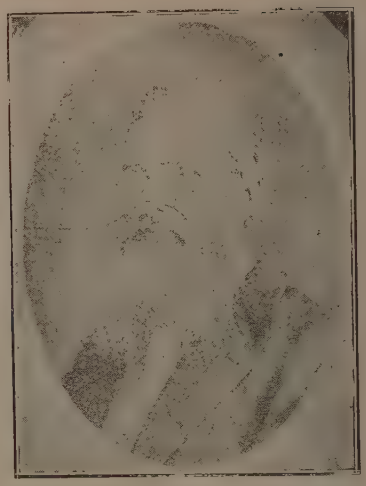


FIG. 37

ALFRED RUSSELL WALLACE, F.R.S.

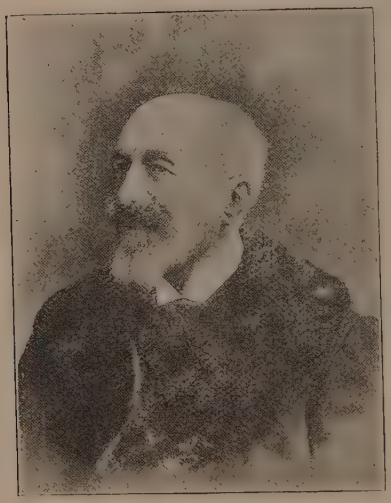


FIG. 38

D. A. COURMES

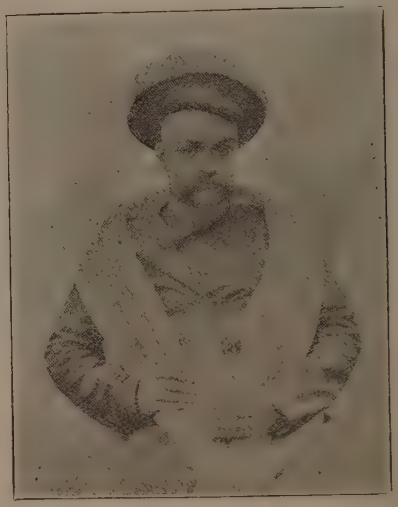


FIG. 43

HURRYCHUND CHINTAMON

of Fifth Avenue (Fig. 48), were disposed of by auction. Miss Bates was sent ahead with some of the luggage, and H. P. B. and Colonel Olcott and Mr. Wimbridge sailed for London by S. S. *Canada*, on December 17. It is stated, in one of the letters received by Colonel Olcott from his Master, that as a matter

FIG. 42
W. Q. JUDGE

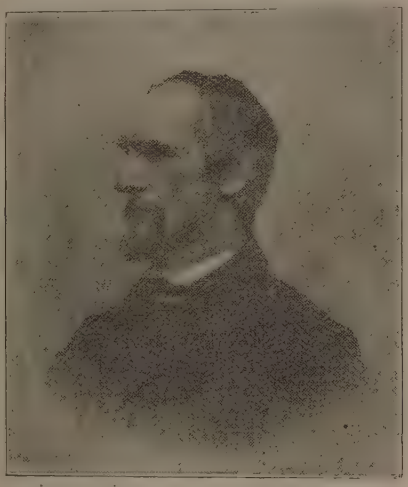


FIG. 46
ALEXANDER WILDER

of fact the Founders should have started from America for India a little earlier than they actually did. Colonel Olcott has mentioned that the original idea was to go to Ceylon, and that it was only after correspondence with Mooljee Thackersey that Bombay was decided upon as the destination.

It is interesting here to note that long before the Founders left, arrangements were made, should necessity arise, for the permanent transference of Headquarters from New York to wherever the two principal Founders might happen to be. A resolution of the Council was passed as follows on July 16, 1877, as if at this time the Founders had in view the transference of the Society to India.

"That the Head-quarters of the Society may be transferred by the President, to any foreign country

where he may be temporarily established; and he may appoint any Fellow in good standing, to fill pro tempore, either of the executive offices, as he may find it necessary for the transaction of business."

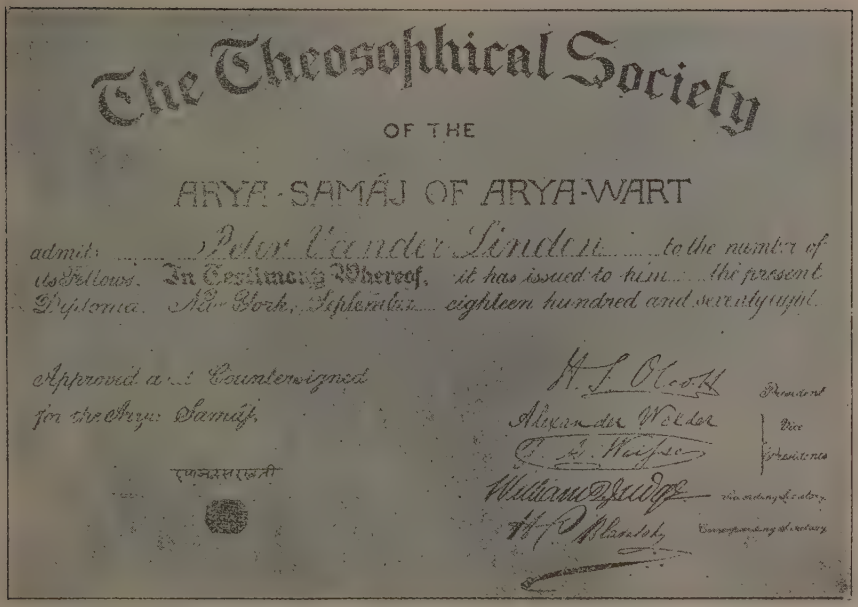
Fig. 44
SWAMI DAYANAND SARASWATI

By August of next year, evidently orders had been received to move to India, and so at a meeting on August 27, 1878, it was resolved that,

"in case the Headquarters of the Society shall be at any time temporarily established in a foreign country, the President may, in his discretion, admit suitable persons to active fellowship upon their application in writing, and their taking the oath required of candidates; he shall also have full power and discretion to make such rules and regulations, and do such things as he may consider necessary for the welfare of the Society, and the accomplishment of the objects which it represents."

On January 17, 1879, Colonel Olcott issued an order as follows:

"By virtue of the authority vested in me, I hereby designate and assign the following named Fellows of


The Theosophical Society

OF THE

ARYA-SAMÁJ OF ARYA-WART

admit Peter Vander Linden to the number of its Fellows. In Testimony Whereof, it has issued to him this present Diploma. New York, September eighteen hundred and seventy-one.

Approved & Countersigned for the Arya Samáj.

H. S. Olcott, President
Alexander Wilder, Vice Presidents
C. H. Hoffe
William Q. Judge, Recording Secretary
H. P. Blavatsky, Corresponding Secretary

Fig. 45

Fig. 47
E. WIMBRIDGE

the T.S. to perform the duties of the offices respectively named, with full power: President, *ad interim*, Fellow Major Abner Doubleday (Fig. 49), U.S.A.; Corresponding Secretary, *ad interim*, Fellow David A. Curtis; Treasurer, Fellow George Valentine Maynard; the Rec. Secy., Fellow W. Q. Judge will notify them of this order, and, after consultation with Fellow Doubleday, call an early meeting of the Society's officers to carry

out certain instructions which that gentleman has received, among which are a change of the passwords."

Fig. 48

One interesting link with the past is Mr. John W. Lovell, acting now in 1925 as the Treasurer of the New York Lodge (Fig. 50). Mr. Lovell joined the T.S. on September 23, 1875, and still holds the receipt issued to him (Fig. 51) by C. Sotheran, then acting as Secretary, though the election of the permanent officers of the Society took place on October 30. Mr. Lovell is the only member now living of the first year of the Society to greet its Jubilee.

FIG. 49
MAJOR ABNER DOUBLEDAY

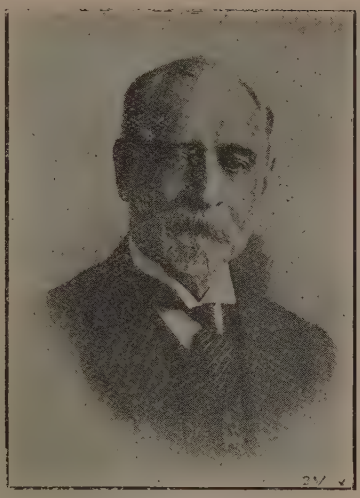


FIG. 50
JOHN W. LOVELL

Received of Mr John W.
Lovell the sum of $5.00
on account of the Theosophical
Society.
C. Sotheran
Sept. 23. 75

FIG. 51

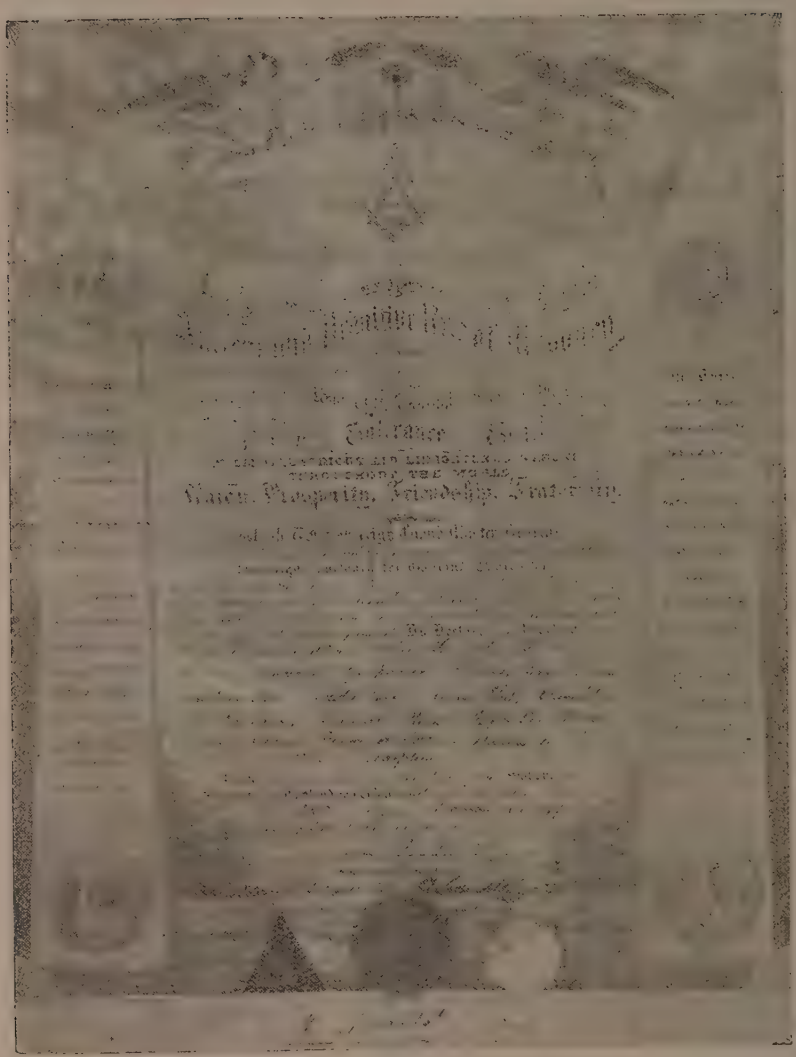


FIG. 52

H. P. B.'s MASONIC DIPLOMA

The Founders arrived in London on January 3, 1879, and spent two weeks at the house of Dr. and Mrs. Billing. They sailed from Liverpool on the 19th by S. S. *Speke Hall* for Bombay, where they arrived on February 16. They were met on arrival by some of the Indian members of the Society, among whom was Mr. Hurrychund Chintamon (Fig. 43). The Founders were taken by him to a house in Girgaum, and there they lived for a month before finding a more suitable house at 108 Girgaum Back Road. At the end of 1880, they moved to a new house, "Crow's Nest," in Tardeo (Fig. 53); "Crow's Nest" became a great centre not only of activity, but also of many phenomenal appearances of the Masters.

FIG. 53

CROW'S NEST—ENTRANCE

Surrounded by the teeming life of Bombay, and looking with the eyes of the practical American, Colonel Olcott saw what Theosophy could do for India. Theosophy meant to him primarily the service of his fellowmen, and not the treading of

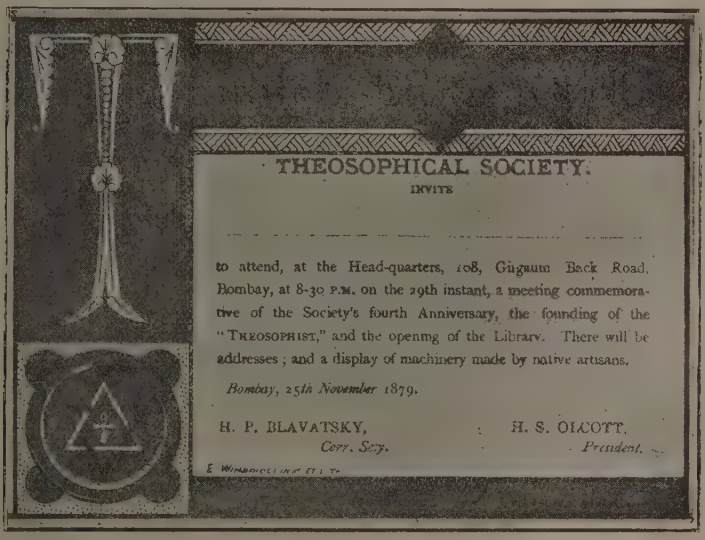
a path to Liberation. He saw at once that, if only Indians would properly understand Theosophy, they could uplift their countrymen in a wonderful way. In the first Convention which was held in Bombay on November 29, 1879, there were not only addresses on Theosophy, but also an exhibition of Indian arts and crafts. (Fig. 55.) For, both H.P.B. and Colonel Olcott saw that Theosophy could become a power to reorganise India's life on national lines once again, if only Indians accepted, as a practical code of life, Theosophy in its entirety, and not merely the intellectual exhilaration which it brings to philosophical minds. In his Presidential Address to the Convention, we find Colonel Olcott speaking of reform in education, organisation of technological schools, and the revival of Sanskrit learning. Some members that very day organised, under the auspices of the

Fig. 54

CROW'S NEST, UPPER PART WITH H. P. B.'s ROOM

T.S., the Aryan Temperance Society. Soon afterwards, the development of Theosophical activities tended to be restricted to

the religious and philosophical fields, and it was only many years later that Indian Theosophists began vigorously to revive the spirit of Indian culture in education, social reform and political reconstruction.


THEOSOPHICAL SOCIETY.

INVITE

to attend, at the Head-quarters, 108, Girgaum Back Road, Bombay, at 8-30 P.M. on the 29th instant, a meeting commemorative of the Society's fourth Anniversary, the founding of the "THEOSOPHIST," and the opening of the Library. There will be addresses; and a display of machinery made by native artisans.

Bombay, 25th November 1879.

H. P. BLAVATSKY, *Corr. Sec'y.*

H. S. OLCOTT, *President.*

E. Wimbridge in the T. T.

FIG. 55

The most noteworthy event of this year is the commencement of *The Theosophist* on October 1st. The magazine was quite different in appearance from what it is now. Fig. 56 shows the appearance of the cover. Its size was 13 inches (33cm.) long, and 9 inches (24cm.) broad. The historical sense of the Founders, and their utter belief in the future of the Society, could not be better illustrated than by the first paragraph of this first issue of *Theosophist*, which runs as follows:

> "For the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way."

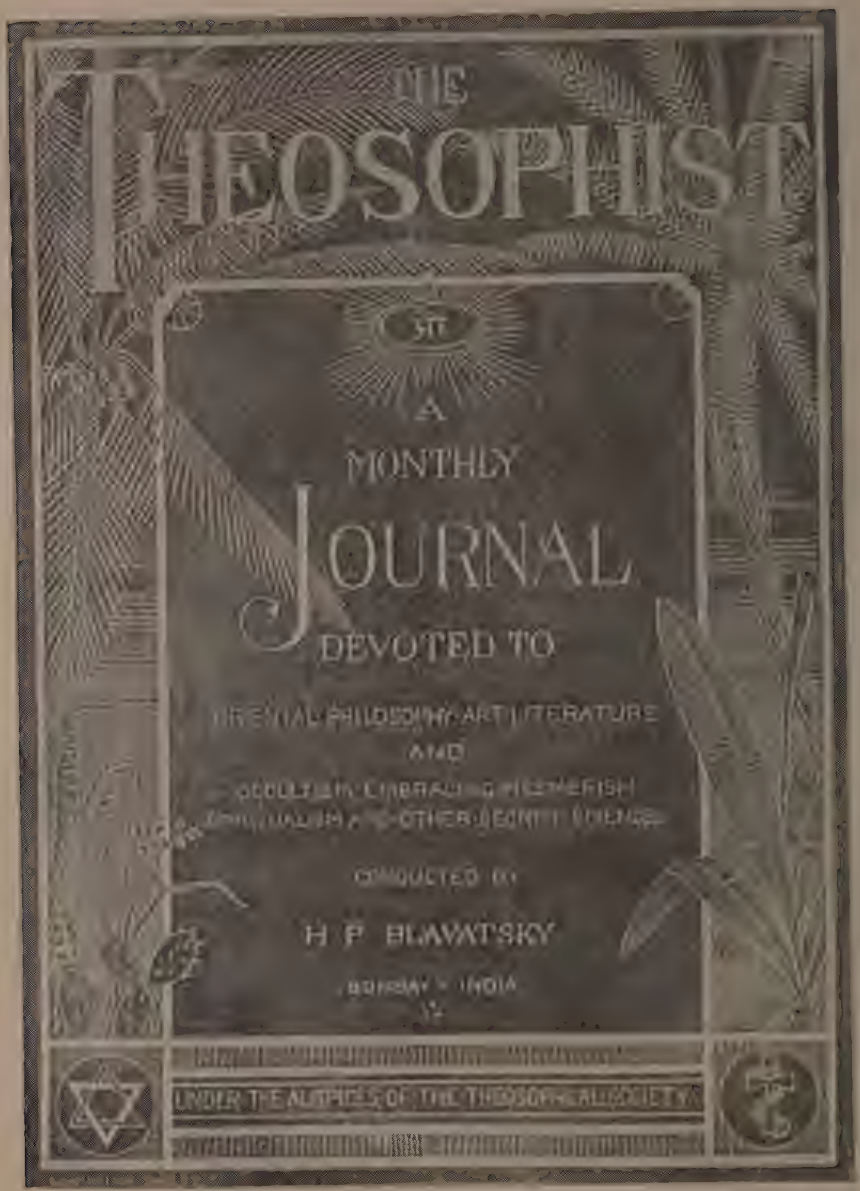


Fig. 56

The first issue of the *Theosophist* is remarkable in revealing not only the mystical elements underlying Theosophy, but also the intensely practical nature of their application. The following articles appear, after the preliminary introductory paragraphs. (1) What is Theosophy; (2) What are the Theosophists? (3) The Drift of Western Spiritualism; (4) Antiquity of the Vedas; (5) The Autobiography of Dayanand Saraswati Swami; (6) The Learning among Indian Ladies; (7) Brahma, Iswara and Maya; (8) The Inner God; (9) Persian Zoroastrianism and Russian Vandalism; (10) Review of *The Light of Asia*; (11) The Works of Hindu Religion and Philosophy mentioned in the Brahma Yojna; (12) Aryan Trigonometry; (13) Technical Education; (14) A World Without a Woman; (15) Magnetism in Ancient India. In the article on Technical Education by E. Wimbridge, who came with the Founders to India, appears a paragraph which shows that the Theosophists of 1879 saw clearly into one aspect of India's problem.

Fig. 57
H.P.B. IN 1880

> "If India is ever to be freed from her present humiliation of exporting the raw material and importing it again after manufacture, she must commence by imparting to her youth a systematic knowledge of those industrial arts and sciences, the lack of which compels

her to purchase in foreign markets goods which should in most cases be manufactured to advantage at home. To persist in the present course, while millions of her people are starving for want of employment, is more than a mistake—it is a crime. It is the more unpardonable when we consider the characteristics of her labouring class, a people of simple habits, docile and obedient, contented with wages that would not suffice for a bare subsistence in the West, and patient in the extreme. Here, surely, one would suppose manufactures of all kinds could be carried on so inexpensively as to defy competition. That such is not the case is, we believe, entirely owing to the lack of technical education; and poorly as most of the Indian work of to-day is executed, it will inevitably be worse ten years hence, unless timely steps are taken to introduce a system of education which, in the future, will not only elevate the Hindu artizan to the level of his Western brother, but in some particulars surpass him; a system tending to revive the glories of that ancient time when India held a place in the front rank of Industrial science and art."

The coming of the Founders to India was in many ways the real beginning of the Movement, so far as effective work is concerned. For, immediately after the proclamation of the Theosophical ideals, a number of cultured Hindus gathered round the Founders, and a nucleus was made from which work could be organised for the development of the Movement. Furthermore, the more suitable conditions of India, and the centre of force growing round the Founders, made it possible for the Adept Teachers to communicate more directly by phenomenal appearances and by letters with Colonel Olcott, and with many others whom They desired to link with the growing Movement. The work expanded northwards and southwards from Bombay.

Mr. A. P. Sinnett (Fig. 58), who was then the Editor of the *Pioneer*, joined the Society in 1879. With him was closely associated his brilliant wife Mrs. Patience Sinnett (Fig. 59), who wrote one of the earliest Theosophical manuals, *The Purpose of Theosophy*. The Founders were invited by the Sinnetts to their house in Allahabad, and there Mr. Sinnett was brought closely into touch with the Master K. H. Through the link thus made, a stream of teachings was sent to Mr. Sinnett and to Mr. A. O. Hume, in answer to questions by them. These teachings were presented to the world in 1881 by Mr. Sinnett in his book *The Occult World*.

Southwards the movement expanded in quite a different fashion. It has been mentioned that the Buddhist priest Mohottiwatte Gunānanda, the High Priest of the Temple at Kotahena in Colombo, had joined the Society in 1877. This able man was a brilliant orator, and he took up a strong militant attitude against the proselytism of Christian missionaries who had been working for several generations, and who had greatly

FIG. 58
A. P. SINNETT

FIG. 59
MRS. PATIENCE SINNETT

FIG. 61

Sitting: D. K. Mavlankar, H. S. Olcott, S. J. Padshah, H. P. B., E. Wimbridge, Mrs. P. Anandji. Standing, (extreme right) P. Anandji

enfeebled the spiritual virility of Buddhism. Through correspondence, a bond was made with another equally famous High Priest in Ceylon, H. Sumangala, the Principal of the Vidyodaya College for Buddhist Priests (Fig. 60), whose residence was the Temple in Maligakanda in Colombo. He was made in 1880 one of the Vice-Presidents of the Society. On the invitation of these two High Priests, H. P. B., Colonel Olcott, Damodar K. Mavalankar, E. Wimbridge, S. J. Padshah, P. D. Shroff and Mr. and Mrs. Panachand Anandji left Bombay by steamer in May, 1880, and arrived in Galle in Ceylon (Fig. 61). The utmost enthusiasm greeted the arrival of the Founders, and they formally identified themselves with Buddhism by reciting the Five Precepts after the High Priest A. Dhammārāma at Vijayananda Temple in Galle (Fig. 62). Long before the Founders left New York, both of them were strongly drawn to eastern religions and especially to Buddhism. Therefore, on their arrival in Ceylon, they threw themselves whole-heartedly into reviving the waning spirit of Buddhism. It is difficult to realise to-day to what extent the efforts of Christian missionaries had denationalised the Buddhists of Ceylon. All the principal schools were in the hands of the missionaries, who steadily brought pressure to bear on the children, till these began to be ashamed both of their religion and of their national traditions. There was hardly a Buddhist who did not have as his or her personal appellation some Christian name.

Fig. 60.
Rt. Rev. H. SUMANGALA

The aim of both the Founders, and especially of Colonel Olcott, was to organise the Buddhists so that the true spirit of

Buddhism with its high morality might at least be known by all. Towards this end, in 1881 he put together the simple teachings of Buddhism in a Buddhist Catechism. This small book was care-

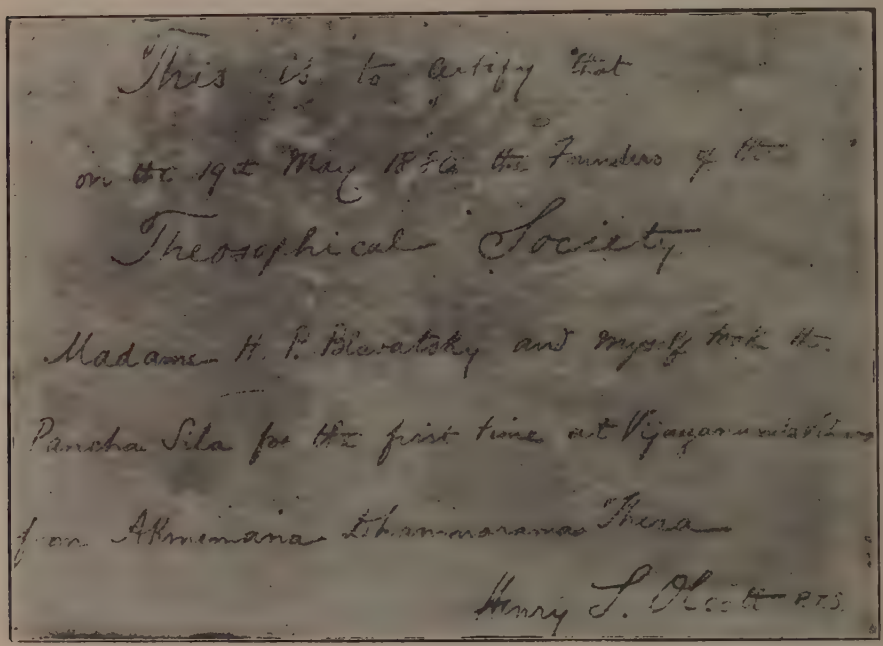

This is to certify that
on the 19th May 1880 the Founders of the
Theosophical Society
Madame H. P. Blavatsky and myself took the
Pancha Sila for the first time at Vijayananda Vihara
from Athuraliya Dhammaratana Thera
Henry S. Olcott P.T.S.

Fig. 62

fully revised by the High Priest H. Sumangala and his assistant H. Devamitta. The booklet was immediately translated into Sinhalese and put on sale. Since the first copy sold, probably to-day over half a million copies have been distributed in Ceylon, quite apart from the English and foreign translations of this Catechism which appeared soon afterwards. The second activity of Colonel Olcott was to organise Buddhist schools throughout the Island. He travelled from village to village, collecting funds, instituting committees, and in every way rousing the people not to spend so much of their money on merely building temples when schools for their children were so urgently

needed. Needless to say, bitter attacks were made on the Founders by the Christian missionaries of the Island. But a revival was started in Buddhism which has progressed steadily, till to-day there is a powerful Buddhist educational movement to teach Buddhist children their own faith, as well as to give them a secular education.

The work for Buddhism, to which Colonel Olcott consecrated himself to the end of his life, was not done by him in his official capacity as President of the T.S. He knew that, as President, his duty was to encourage the revival of religion in all the religions of the world. He was most keen on the revival of Buddhism and Zoroastrianism. But work for any particular religion could not be officially undertaken by the President of a Society whose motto was "There is no religion higher than Truth". This, however, has never prevented individual members, even while holding office in the Society, from throwing themselves vigorously, in their unofficial capacity, into whatever humanitarian work appealed to them. The following is a clear statement by Colonel Olcott on his relation to the Buddhist work.[1] What he says is equally applicable to other specialised forms of religious endeavour by Theosophists, whose activities have been sometimes criticised as violating the neutrality of the Society.

> "With Sri Sumangala Maha Nayaka, and H. Dharmapala, I am engaged in a great scheme of Buddhist revival and propaganda, for which, of course, the T. S. is not responsible as a body, and in which it can interest itself only as being one branch of its comprehensive work of promoting Universal Brotherhood, Religious Tolerance, and the study of ancient Religions, Literatures and Sciences. My chief desire has been and shall ever be to help the followers of each of the ancient religions to find and live up to its noblest ideals, demonstrating its Theosophical foundation and its

[1] Presidential Address, 1892.

essential unity with all other cults. As for Buddhism, my aim is to help to purge away its impurities, restore its pristine beauty, unify its various conflicting schools and sects, and diffuse a knowledge of the Hindu-Buddhist doctrines of Karma and Reincarnation throughout Christendom. I am doing my Buddhistic work as a private individual, yet at the same time in the spirit of a real President of this non-sectarian, this altruistic and progressive Theosophical Society."

FIG 63

H.P.B. about 1879

OCCULT PHENOMENA

Soon after the arrival of the Founders in India, there began an era of occult phenomena which made the Society famous throughout the world. There has been much ignorance and misconception as to what these phenomena were and how they took place. As is well known, in 1885 H. P. B. was accused of trickery in connection with them. Of late, a mass of new evidence, in the shape of the original letters from the Masters, has been published, and it is now possible for anyone who is really interested to have all the facts before him. Briefly summed up, the situation was as follows.

H. P. B. through her occult training had command over certain invisible powers of nature, and she could herself perform many occult phenomena. But apart from these, a certain number of phenomena was produced for a specific purpose by other pupils of the Adepts, under Their instructions. It was carefully explained by Them in 1880 that, though They had seemingly unlimited control over the powers of nature, yet since They were obliged to use every atom of Their force only for the service of man, it was not possible for Them to use those occult powers indiscriminately, but only when the result was likely to deserve the expenditure of force. In general, the occult rule was to perform no phenomena of any kind in order to support a philosophical theory. The Adepts knew from long experience that no man is convinced because a phenomenon takes place which staggers his intellect. But if, before a phenomenon takes place, he has sufficiently understood the principles

underlying the phenomena, then each phenomenon is a proof of the existence of a natural law, in just the same way that an experiment in a laboratory is a proof of the theory expounded in the class room.

In 1880, however, under the exceptional circumstances of starting a new and world-wide movement to combat the utter scepticism and materialism prevalent at the time, permission was given by the Chiefs of the Adept Brotherhood for the use of a certain amount of Their force in the performance of phenomena. These phenomena consisted mainly in precipitating letters, in materialising various objects, and in the production of sounds from the ether. There were many other minor kinds which need not here be mentioned.

Now, the important thing to note is that the Adepts and Their pupils were, in their physical bodies, in Tibet, while the phenomena had to be performed either in India or Europe. This made it necessary for Them, in order to save as much force as possible, to have a centre on the physical plane, through which Their forces for the phenomena could be discharged. In these days of wireless, we know that while one station sends out a message of a certain wave length, there must be another station equipped with instruments for similar wave length to receive the message. In the same kind of way, when the Adepts were ready to use Their forces, it was found necessary to have a centre on the physical plane. Such a centre was H. P. B.; sometimes as a substitute Colonel Olcott and Damodar K. Mavalankar could also be so utilised.

In writing to Miss Arundale, when H. P. B. was about to leave England in 1884, the Master K. H. wrote: "You know of course that once H. P. B.'s aura in the house is exhausted you can have no more letters from me." The presence on the spot of H. P. B. enabled the phenomena to take place with less expenditure of force than if they had to be performed without her as the physical fulcrum. It is because of this need of a

physical fulcrum that, whenever a phenomenon took place, one or other of the three mentioned above, or some other pupil equally attuned in vibration to the nature of the Masters, was necessary on the physical plane. But this fact was made the basis of an accusation against H. P. B. It was said that she was in collusion with Them, and that the phenomena were the result of trickery. As a matter of fact, many phenomena took place in India when H. P. B. was in Europe. Letters were precipitated in moving trains when H. P. B. was not in the train. Anyone who desires to acquaint himself more fully on this matter can to-day get far more information than the inquirer could in 1885. Even a little understanding of the nature of the control of occult forces makes the inquirer to-day realise that events, which seem to suggest fraud, are in reality proofs of scientific conditions indispensable in the control of natural law.

When the two Founders arrived in India, they quickly came under the suspicion of the British Government. H. P. B. was a Russian, though she had naturalised as an American citizen. But there had been political difficulties between Britain and Russia, and therefore suspicions arose that she might possibly be a Russian spy. As the British officials could not understand two American citizens coming to India to work for the revival of the culture of the "natives," for several months police spies followed them in their journeys. It was only after formal protest, and after presentation of credentials, and an explanation to the Viceroy's Government of the origin and objects of the Society, that police supervision was finally removed. The Founders gave an assurance to the Government that the Theosophical Society, as such, had no connection with any political movement in India or elsewhere. From that day, the Society has made no pronouncement whatsoever, as an organised body, on any matter dealing with national aims and objects in the purely political field of any country.

A very great impulse to the dissemination of Theosophical ideas was given by the phenomena which were associated with H. P. B., after the Founders went to Simla to stay with the Sinnetts. All that happened then has been narrated in *The Occult World*. An interesting relic of this period is the famous cup and saucer which are still at Adyar, and which are reproduced in Fig. 64.

Fig. 64

CUP AND SAUCER PRECIPITATED BY H.P.B.

At this time, there was attracted to Theosophy an Englishman of high official position in India, Allan Octavian Hume, C. B. (Fig. 65). He became President of the Simla Eclectic Society in 1881, and though of a very sceptical intellect wrote many articles explaining Theosophy in the light of the teachings which he received from the Adept Teachers. Later he lost interest in the Society and in its philosophy. But it is noteworthy that this contact with the Adept Teachers roused him to a new vision of the possibilities of Indian national life. Mr. Hume, after retiring from Government service, propounded the idea of a political organisation for the furtherance of Indian aspirations. The founding of the Indian National Congress is due to him, and he has been truly called the "Father of the Indian National Congress".

FIG. 65
A. O. HUME

The first division in Theosophical ranks took place in July, 1880. It has been mentioned that the party that came to India consisted of the two Founders and Miss Rosa Bates and Mr. E. Wimbridge. In 1880 Monsieur and Madame Coulomb, who were penniless in Ceylon, came and joined the Founders in Bombay and were given employment, the former as odd job man and the latter as housekeeper. Very quickly a clash arose between Miss Bates and Madame Coulomb, and this developed into a fierce quarrel, in which Mr. Wimbridge took the side of Miss Bates. After a period of bitter discomfort to the Founders, finally Miss Bates and Mr. Wimbridge left the establishment and later the Society. Thus the original four who left New York were reduced to a nucleus of two.

However, by this time many workers had gathered round the Founders, among whom was one who became famous in

Theosophical annals for his devotion to both the Founders and to the Masters. This was Damodar K. Mavalankar, a Brahmin of Gujerat (Fig. 66). He was married, but his wife consented to his adopting what was practically the life of a Sannyasin, and to leaving her provided for with his parents who were well-to-do people. Damodar, as he was affectionately called by all, joined the Founders in Bombay. He was appointed Joint Recording Secretary, and threw himself heart and soul into the work. In February, 1885, he was called by his Master to Tibet, and left for the north. He arrived at the Ashrama of his Master, after very great hardships. When one notes how frail he was, and yet did such a mass of work, snatching only a few hours for sleep, one realises that he has earned a great name for himself in the Society's annals. A part of the property of the Society at Adyar is named after him "Damodar Gardens".

FIG. 66
DAMODAR K. MAVALANKAR

FIG. 67
A. SANKARIAH

Soon after the Founders began their work, a cultured Theosophist, who was the head of a Hindu religious and philosophical association joined hands with the T. S. This was A. Sankariah, President of the Hindu Sabha. He was then the Prime Minister or Naib Dewan of Cochin (Fig. 67). The Hindu Sabha affiliated with the T.S., without however losing

FIG. 68
H. H. DAJI RAJA, THAKORE SAHIB OF WADHWAN

FIG. 69
PRINCE HARISINGHJEE RUPSINGHJEE

FIG. 70
GOPALRAO HARI DESHMUKH

FIG. 71
ADITYARAM BHATTACHARYA

FIG. 72
N. D. KHANDALAWALA

FIG. 73
NOBENDRO NATH SEN

FIG. 74
K. N. SEERVAI
Recording Secretary, T.S..

FIG. 75
DR. ANNA M. KUNTE

its identity or autonomy. There stand out among those who helped the work in India in these early days, His Highness Daji Raja Chandra Singhjee, the Thakore Sahib of Wadhwan, Prince Harisinghjee Rupsinghjee of Bhavnagar, Gopalrao Hari Deshmukh, Adityaram Bhattacharya, N. D. Khandalawala, Norendro Nath Sen, K. N. Seervai, Dr. Anna M. Kunte, Mahadev M. Kunte, Dorabjee Dosabhoy, Tukaram Tattya and Nobin K. Bannerjee.

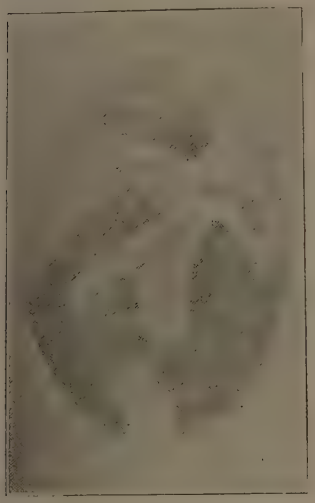


FIG. 76
MAHADEV M. KUNTE

FIG. 77
DORABJEE DOSABHOY

From one point of view the history of the T. S. is a steady growth and expansion. Country after country has been affected by Theosophical ideas, and when to-day one looks at the splendid position it holds, with its 1,600 Branches in 41 countries organised into National Societies, one does not realise how many obstacles from without and from within the Society has surmounted. The first division in the Society arose in 1880, as already narrated, with the secession of two of the four who left New York. The next great difficulty was due to divergency in policy and aims which arose between the T. S. and the Arya Samaj.

The T. S. had united with the Arya Samaj, so as to make practically one organisation. On the arrival of the Founders in India, the greatest cordiality was shown by the Chief of the Arya Samaj, Swāmi Dayānand Saraswati, towards the Founders. He began in the *Theosophist* the writing of his autobiography, and wherever the Arya Samaj had a Branch, the Founders were cordially welcomed, and Arya Samajists did everything to arrange for meetings for the T. S. The difficulty that arose between the two organisations was due to the fact that the T. S. was unsectarian and cosmopolitan, while the Arya Samaj had as its chief aim the purification of Hinduism, and naturally took as its axiom that, among all the religions, Hinduism was the best expression of Divine Truth. While the Founders were heartily in sympathy with the whole trend of Indian religion and culture, they could not, as officials of the Theosophical Society, subscribe to any teachings which tended to exalt Hinduism as the one and only revelation, at the expense of other religions. A further but minor point of dissension was that the Founders refused to commit the Society to the somewhat narrow ideas of a personal God, which some of the Arya Samajists considered at the time essential to their profession of faith. Bitter accusations were hurled by the Arya Samajists against the T. S., and finally the bond that cemented the two was broken.

It is worth while noting here that, from the earliest days of the T. S., there has been a good deal of misunderstanding of the attitude of the Masters on this matter of "a personal God". People who are not of a philosophical turn of mind, and do not care to analyse too deeply the fundamentals of the universe, readily accept all that religious dogmas tell them as to a Creator. With this acceptance, there swiftly follows the personification of God in some human image. Then soon, hierarchies of priests arise, and they begin going outside due bounds, and dominate the minds of the faithful. A belief in a personal

God has brought to mankind the most wonderful of inspirations towards noble conduct and, when that belief is rightly understood and lived, nothing but good comes to humanity. But unfortunately, with the idea of a personal God, there comes inevitably the idea of mediators, who often are priests who must perform Samskāras or Sacraments, without which no man is considered capable of coming near to Divinity. Slowly then man begins to rely on someone or something outside of himself, and his whole outlook undergoes a change. Many an evil, for which he is himself directly responsible, and which he and none other should put right, is regarded by him as due to external causes over which he has no control. Apathy then develops, and a thousand evils come in the footsteps of those religions which have emphasised a personal God, without emphasising at the same time that the nature of that personal God dwells in man also. The doctrine of grace and salvation in such religions, when separated from the deeper truths of mysticism, have undoubtedly tended to make men drift and rely more upon subservience to preceptors and upon observance of ceremonial, rather than upon the development of that innate divine goodness which contains both the power and the wisdom which men require for their guidance. It is also obvious, to anyone who knows of the vastness of the universe, and realises how small a part in the universal scheme is this Earth of ours, that the usual conception of the personality of God must swiftly change so as to lose those characteristics of personality which we commonly associate with the term "person". The attitude of the Masters on this point has been stated most clearly thus, by H. P. B. in the Introduction to *The Secret Doctrine:*

> "Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun. Esoteric Philosophy has never

rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable."

During this early period in India, two of the Adepts constantly appeared, both at Crow's Nest in Bombay and at Adyar, and were seen by those who were even half-clairvoyant, as these two Masters sometimes partially materialised. But They

FIG. 78

GROUP AT CROW'S NEST, 1881

were seen in Their own physical forms on three occasions. In 1882 H.P.B. was called to meet her Master in Sikkim. The second was when soon after S. Ramaswamier went into Sikkim and there met his Master M. The third occasion was when Colonel Olcott and Damodar Mavalankar were at Lahore in November, 1883. At this time, the Master K. H. had come to India from Tibet, and at Lahore He came to the tent of Colonel Olcott, and left with him the letter which appears as Letter XVI in *Letters from the Masters of the Wisdom* (First Series). When Colonel Olcott and Damodar went to Jummu in Kashmir, a message came to the latter calling him to an Ashrama not far from Jummu. Here the Master K. H. and the Master Hilarion and other Masters were temporarily residing, and Damodar stayed with his Master three days. He has narrated this visit in the issue of the *Theosophist*, Dec.—Jan., 1883-84.

One of the very striking attempts of the Masters to help India was to found a newspaper which would build up Indian opinion on matters political and social. A. P. Sinnett was the editor of the *Pioneer*, when he joined the Society in 1879. Soon after his meeting with the Founders, he came into closer contact through correspondence with the Masters. His especial link was with the Master K.H., and under the impetus of his devotion to the Master his nature as an Anglo-Indian slowly changed, till he saw more rightly into the nature of Indians. This broadening made complications for him as the editor of a semi-official journal, and the proprietors of the *Pioneer* disliked the new attitude taken towards Indian problems by its editor. So Mr. Sinnett was given notice that, at the end of his engagement, the *Pioneer* would no longer need his services. It was at this juncture that the Master K. H. desired to organise the newspaper *Phœnix*, with Indian capital but with Mr. Sinnett as editor. Several of the letters of the Master K. H. deal with this project. Mr. Sinnett left for England in 1883, hoping to return, but the *Phœnix* project fell through for want of support from Indians.

When Mr. Sinnett arrived in London, a vivification took place in the activities of the British Theosophical Society. But its new vitality brought complications, because among the members in London there were two groups. The first group was led by Mr. Sinnett, and he and his friends were specially drawn to the oriental teachings as represented by *The Occult World* and

FIG. 79

CONVENTION GROUP, BOMBAY, 1882

Standing: Chandrashekar, N. K. Bannerjee, P. Nityananda Misra, A. P. S., J. N. Usmorla, A. D. Ezekiel.
Seated on chairs: Gopi Nath, Bishan Lal, S. Ramaswamier, H. P. B., H. S. O., Tripada Bannerjee, Norendro Nath Sen, Thomas Perira.
Seated on ground: L. V. Varadarajulu Naidu, Abinash Chandra Banerji, Damodar K. Mavlankar, M. M. Chatterjee, Mahendranath Gangooli

Esoteric Buddhism. The second and smaller group was led by Mrs. Anna Kingsford, M.D. (Fig. 80) and Mr. Edward Maitland; they were drawn far more to a revival of esoteric Christian teachings as represented by the Kabala than to Hindu and Buddhist mysticism. The clash between these two tendencies in one Branch became bitter for a while. A certain number of members led by Mr. Sinnett bound themselves by a pledge to constitute "The Inner Group of the London Lodge," and offered implicit obedience to whatever orders might come from the Masters. The Group was accepted by the Masters M. and K.H., and a promise was given that teachings would be sent to them. Mrs. Anna Kingsford's group, however, was of too different a quality to mingle with those who were drawn so profoundly to the eastern conceptions of occultism. Finally, after much strife, a special Branch called the Hermetic Lodge was chartered, to study the Kabalistic Christian teachings under her inspiration. It was however soon found that the Hermetic Lodge felt itself hampered in its aims, so long as it remained within the T.S. Therefore, with the goodwill of Colonel Olcott, a new society was organised called "The Hermetic Society". The Society quietly

FIG. 80
ANNA BONUS KINGSFORD

FIG. 81
WILLIAM CROOKES, F.R.S.

carried on its activities for several years, but never became a really effective movement.

In 1883, William Crookes, F.R.S., joined the Society. After Mr. Sinnett's arrival in London, a close friendship sprang up between them. In spite of his many scientific activities, Sir William Crookes kept to the last his interest in occultism, knowing well what knowledge the Adepts had to illuminate science.

FIG. 82
TUKARAM TATTYA

FIG. 83
NOBIN K. BANNERJEE

AT ADYAR

During the second tour which both the Founders made in India, they came from Calcutta by sea to Madras and landed on April 23, 1882. During this visit, and on May 31 they looked at a house on the south bank of Adyar River, Huddleston Gardens, which was for sale. This house was later purchased and became the Headquarters of the Society (Fig. 84). The Society at this time had not of course sufficient funds with which to

Fig. 84
ADYAR HEADQUARTERS IN 1882

purchase the property, but the sum necessary was advanced by a devoted member, P. Iyaloo Naidu. A circular was issued later under the signatures of R. Ragoonath Row, G. Muttuswamy Chetty, P. Sreenevas Row and T. Subba Row to collect donations from members. The Founders came into residence at Adyar on December 19, 1882.

FIG. 85

T. SUBBA ROW

When the Founders settled in Madras, a member who was to play a very important rôle came and joined them in

their work. This was T. Subba Row (Fig. 85). He was a pupil of the Adept who was the Guru of H. P. B. and Colonel Olcott. Mr. Subba Row was a Telugu Brahmin and a brilliant lawyer, but different from the men of his stamp and profession, in that he had a great deal of occult knowledge, which he had acquired by contact with his Guru on the inner planes. How great was his position, so far as occult knowledge was concerned, is evinced by the fact that, when H. P. B. was outlining the *Secret Doctrine*, she arranged for his collaboration. The title page

THE SECRET DOCTRINE,

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,

Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B.A., B.L., F.T.S.,

Councillor of the Theosophical Society and Secretary of its Madras Branch

Madras:

PRINTED AT THE SCOTTISH PRESS, BY GRAVES, COOKSON AND CO.

1884.

FIG. 86

and glossary, using in preference Sanskrit & Tibetan proper names (wherever these cannot be avoided) & those given in the original. Made use of only among the Masters & Chelas. These names are all accepted synonyms. In view of the attendant comments resplendishing be ignored, the asterisks for references in the foot-notes will be given in the usual way, while the sentences to be glossed upon in the Commentaries that are appended to every stanza, marked with figures, corresponding to the order they are given in them - thus (1) (2) (3) the additional glossaries in Appendices complete the work, & they are the most important.

Stanza I.

The Eternal Mother (space) wrapped in her robes invisible (the Cosmic primordial matter) had slumbered for seven Eternities (1). Time was not, for it lay asleep in the infinite bosom of Duration. Universal mind was not; for there were no Dhyan Chohans to contain (hence to manifest) it. The seven Rays & Bliss (Nirvâna, or Para-Vâna) - were not. The great causes of misery (Nidâna † (2). & Maya) - were not, for there was no one to produce & feel anon-ed by them. Darkness alone filled the boundless all. For Father Mother were one, one ‡ & the Son had not awakened yet for the new Wheel (3). The seven Sublime Truths, and the seven Sutras (4) had ceased to be, and the Universe, the child of necessity, was plunged in Paranishpanna (absolute perfection. Parinirvana, which is long-rest) - to be outbreathed by that which is, and yet is not (5). Naught was. The causes of existence

* Hippang, in China; Nirvana, in Burmah; or Moksha, in India.
† The "12" Nidanas (in Tibetan Ten-brel chug-gyé) the chief cause of existence, effects generated by a concatenation of causes produced. (See comments: (21))
‡ Male & female principles in nature, & the Universe, (the Son) as the resultant. They are "one-one one" when in the "Night of Brahma" during Pralaya, when all in the objective Universe has returned to its one primal & eternal cause, & reappears at the following Dawn - which it does periodically.

FIG. 87

A page of the original draft of the *Secret Doctrine*.—MS. copied by Countess C. Wachtmeister

arranged in 1884 for the *Secret Doctrine* bears T. Subba Row's name with that of H. P. B. (Fig. 86). In his honour, the Society at the Convention in 1883, founded the "Subba Row Medal," to be awarded by the Society to writers of works of outstanding merit on eastern and western philosophy. Mr. Subba Row gave during the Convention of 1886 a brilliant course of lectures, on the philosophy of the *Bhagavad-Gita*, which were later published as a book. He contributed many articles to the *Theosophist*, and after his death in 1890, all his writings were published together in the book *Esoteric Writings of T. Subba Row*.

It is sad to contemplate that even T. Subba Row, whom H. P. B. considered her equal, left the Society. The differences between him and H. P. B. were quite slight in the beginning, and dealt purely with divergences in opinions on certain philosophical points. Later, this became intensified, with purely personal elements, and finally he resigned from the Society with three or four of his followers. In 1885, long before his resignation, H. P. B. sent the first volume of the *Secret Doctrine* to him for suggestion and revision. He however disliked the arrangement of its matter, and also its presentation. H. P. B. then rearranged the manuscript, and at the same time expanded it to make the first volume of the *Secret Doctrine* as we have it now. The first draft of the first volume of the *Secret Doctrine* sent for examination by T. Subba Row is still at Adyar.

Many workers gathered round the Founders at Adyar. A staunch friend to the end was Major General H. R. Morgan (Fig. 89), at whose house in Ootacamund H. P. B. resided in 1883 for a while. R. Raghonath Row and P. Sreenivasa Row (Fig. 90), especially the latter who a pupil of the Masters, helped the Movement. Faithful to the end was T. Vijayaraghava Charlu (Fig. 91) who gave his life to the society, and acted as Recording Secretary of the T.S., and manager of *Theosophist*.

In connection with the divisions in the London Lodge, both the Founders left for Europe on February 20, 1884. There

accompanied them a brilliant young Hindu who had joined the Society in 1882. This was Mohini Mohun Chatterjee (Fig. 92).

Fig. 88

Standing: M. Krishnamachari ("Bawajee"), Col. Olcott

Seated: Back row: Major General H. R. Morgan, W. T. Brown, T. Subba Row, Damodar K. Mavalankar, H. P. B., Dr. Franz Hartmann, Rudolph Gebhard.

Seated: Middle row: Norendro Nath Sen, S. Ramaswamier, P. Sreenivasa Row.

Seated: Front row: Pandit Bhavanishankar, T. Vijayaraghavacharlu, Tukaram Tatya, V. Coopooswamy Iyer.

Already H. P. B.'s health was very bad, and the letter which follows from her to a Theosophist still living, N. D. Khandalavala, who joined the Society in 1880, gives us a glimpse of her thoughts and feelings.

> "Doubt and distrust will ever linger in the breast of every one who is not in *direct* communication, as I am, with Them (Masters). And then it matters little for Them. They care little for thanks, nor gratitude, nor anything save *duty*. They can do much, but never *miracles*.
>
> And now about my own uninteresting Ego, I am told by doctors that I am dying—and if I do not immediately change climate, and have three or four months' *complete* rest, I have only three months more and no longer to live. I am going to France and Germany; it is worse than death for me. For They might have allowed me to die quietly here. I hate the idea; but They want me alive, it appears, not dead. Well, if the Masters want me to go, then I go—though I cannot make out why They should send me abroad to get relief, when They could as well cure me here, as They did twice before. Colonel is going to London, and I too. I do not know myself where and why I am going."

The constant occult basis underlying the work of H. P. B. is shown by an interesting letter of the Master K. H. to M. M. Chatterjee. The letter was received by him in Paris while the two Founders were at Nice, where they stayed with Marie Countess of Caithness, Duchesse de Pomar (Fig. 93). Lady Caithness was greatly attached to both the Founders, and though she did not do much directly to help the society, gave nevertheless in 1884 by her open championship of H. P. B. a valuable aid. The Great One referred to, who is described as about to use H. P. B.'s body for a while in order

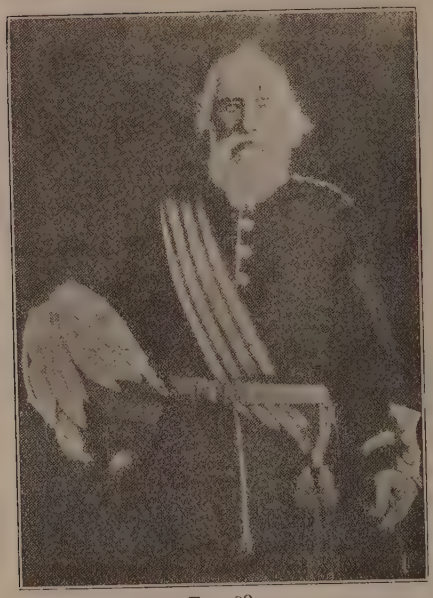


FIG. 89

GENERAL H. R. MORGAN

FIG. 90

P. SREENIVASA ROW

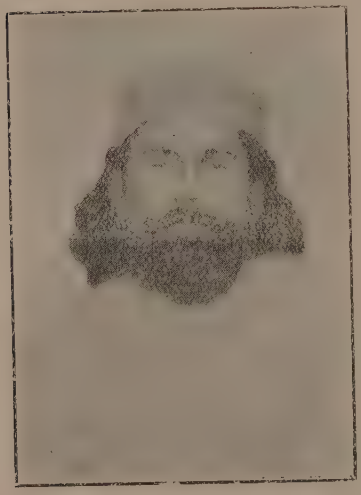


FIG. 91

T. VIJAYARAGHAVA CHARLU

FIG. 92

MOHINI M. CHATTERJEE

to look into the situation in Europe, is the Mahachohan—that great Adept who takes charge of the organisation and development of the plans of the Great Hierarchy. The letter is as follows and is now at Adyar.

Fig. 93
MARIE COUNTESS OF CAITHNESS

"When Upasika arrives, you will meet and receive her as *though you were in India, and she your own mother*. You must not mind the crowd of Frenchmen and others. You have *to stun them*; and if Colonel asks you why, you will answer him that it is the interior man, the *indweller* you salute, not H. P. B., for you were notified to that effect by us. And know for your own edification that One far greater than myself

Fig. 94
FRANCESCA ARUNDALE

Fig. 95
C. W. LEADBEATER

has kindly consented to survey the whole situation under her guise, and then to visit, through the same channel, occasionally, Paris and other places where foreign members may reside. You will thus salute her on seeing and taking leave of her the whole time you are at Paris—regardless of comments and *her own surprise.*"

During the visit of the Founders to London, both of them stayed for a while at the home of Mrs. and Miss F. Arundale (Fig. 94), two devoted Theosophists who were ever attached to H. P. B., and to whose devotion H. P. B. gave constant testimony. During July to September, both the Founders were in Germany at the hospitable home of Mr. and Mrs. Gebhard. The first German Branch of the Society was then organised on July 27 (Fig. 96).

It was on April 7 of this year that C. W. Leadbeater (Fig. 95), who was a clergyman of the Church of England, and

FIG. 96

Germania T. S. Seated: Unidentified, Frau Mary Gebhard, Dr. Hübbe Schleiden, Franz Gebhard. Standing: Rudolph Gebhard, Unidentified, Colonel Olcott, Frau F. Gebhard.

had joined the Society in 1883, met H. P. B. in London on the day of her arrival. On October 31, just as she was leaving for India, he received two letters from the Master K. H., which have been published in *Letters from the Masters of the Wisdom*, First Series. The second letter instructed him to go immediately to Adyar, and help the Society against the dangers which were threatening it at this time. He left London on November 4, and joined H. P. B. in Cairo on 19th.

During June and July, the German painter H. Schmiechen painted the famous portraits of the two Masters M. and K. H., which are now at Adyar. Both Herr Schmiechen and his wife had not only joined the Society, but had signed the document which inaugurated the "Inner Group of the London Lodge". The pictures when finished were brought by Colonel Olcott to Adyar, where they have been ever since. The painter made two large copies, which went to the American organisation under W. Q. Judge, and a few smaller copies for private individuals. It is the copies, and not the originals, which have been photographed. The originals, which were painted under the inspiration of H. P. B. assisted by her Master, have never been photographed,

FIG. 97
H. P. B.

FIG. 98
CONVENTION 1883
H. P. B. and Colonel Olcott in centre

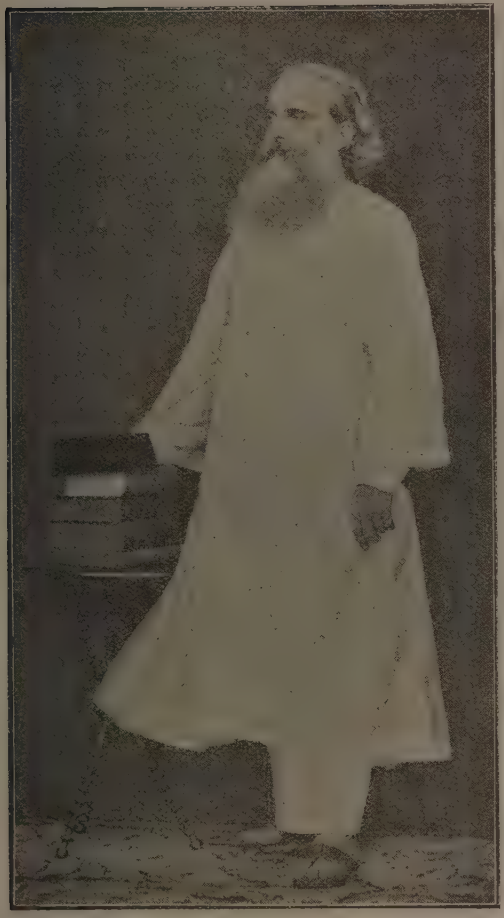


FIG. 99
COLONEL OLCOTT IN 1883

For many years they were placed in an annexe to the Adyar Library, until in 1905 rooms were built for meetings of the E. S. T. over the Adyar Library. The pictures were then placed in a special Shrine Room. Herr Schmiechen painted at the same time a portrait of H. P. B. (Fig. 97) H. P. B. is holding in her hand the *Theosophist*. The picture was for many years at the London Headquarters in 19 Avenue Road. When Mrs. Besant made her home in India, it was brought to Benares, and is now in the hall of the Indian Section.

THE COULOMB CONSPIRACY

While the Founders were in Europe, there began what is known as the Coulomb conspiracy. The Coulombs husband and wife came to reside with the Founders in Bombay in 1880. H. P. B. had met Madame Coulomb in Cairo. In 1880, these two had opened a boarding house at Galle in Ceylon but with no success. Madame Coulomb wrote then to H. P. B. asking for a loan. The result was that H. P. B. told her that, if she cared to come to India with her husband, work would be found for them. So the two Coulombs came and were given what work was possible. The husband was good at carpentry, and a job was secured for him at a factory but he lost his job, and so work was found for him at the residence of the Founders. Madame Coulomb was given the work of superintending the house-keeping. Later, Coulomb was put in charge of the small library of the Society, and his wife was given simple secretarial work. When the Founders left for Bombay, the two Coulombs came with them and resided at Adyar.

In February, 1884, the Founders left for Europe. The management of Headquarters was then put in the hands of a Board of Control. This Board found that Madame Coulomb was often trying to obtain loans from members who came to Adyar. Difficulties quickly arose between the Board of Control and Madame Coulomb, and finally the Board dismissed both husband and wife.

After the Founders left in February, no one resided in the upper part of the building, where was H. P. B.'s room and

FIG. 100
CONVENTION, 1884
In Centre: Colonel Olcott, Mrs. Cooper-Oakley, H. P. B.
In the back row, in fez standing: Dr. F. Hartmann. Also in back row: C. W. Leadbeater

Fig. 101
CONVENTION, 1884
In centre: C. W. Leadbeater. To left: General Morgan, Mrs. Cooper-Oakley, Mr. Cooper-Oakley, Dr. F. Hartmann.
To right: Norendro Nath Sen, N. D. Khandalawala

next to it the "Shrine Room". For several weeks hardly anybody came upstairs except the Coulombs. A plot was now hatched by them, which would enable them to revenge themselves on the T. S. Coulomb was a carpenter, and he contrived a wooden slide at the back of the Shrine, and an opening in the wall behind it, where was H. P. B.'s room. As before H. P. B.'s departure dozens of people had for several months not only seen the Shrine, but also examined it carefully, when finally in the accusation against H. P. B. this sliding panel was mentioned, it was obvious that it had been put in by Coulomb after the departure of H. P. B. At the same time, certain letters were forged by Madame Coulomb, letters supposed to have been written by H. P. B.

Here enters into the conspiracy one of its most disgraceful factors. This was the rôle played in the conspiracy by the Christian missionaries of Madras. Ever since the T. S. began its work in India, the revival of Indian religion and culture had of course begun to put obstacles in the way of missionary effort. Each year that passed made missionary activities harder, as the Founders of the T. S. and their band of workers inspired Hindus to revive their ancient culture. Sanskrit schools had been established, and translations of Hindu Scriptures were begun, and a counter-progaganda started. When therefore the two Coulombs came with their forged letters, the missionaries of Madras saw an excellent way of annihilating the Theosophical Movement. They took up the Coulombs, and an attack was launched on the Society, by offering so-called evidence to prove that the Masters were an invention of H. P. B., and that the letters phenomenally produced in the Shrine were written by H. P. B., and placed there with her connivance by the Coulombs.

In the early part of this year, when Colonel Olcott and Mohini Mohun Chatterjee were in London, they had been examined with regard to the phenomena by members of the Society for Psychical Research. The S. P. R. had a novel problem

presented before it, which was that phenomena of various kinds usually associated with disembodied spirits were now said to be performed by living people. A preliminary report was made by the S. P. R. When the missionary charges were published, the S. P. R. decided to send out a young Australian, Richard Hodgson, to come out to India to examine witnesses and report on the charges.

On the publishing of the charges of fraud and trickery against her, H. P. B. returned as quickly as she could to India. She was accompanied by C. W. Leadbeater (Fig. 102) and Mr. and Mrs. A. J. Cooper-Oakley (Fig. 103). At the Convention which took place in December, H. P. B. expressed her determination to

FIG. 102
C. W. LEADBEATER

FIG. 103
MRS. ISABEL COOPER-OAKLEY IN 1913

prosecute the Coulombs and the missionaries for libel. The Society however interfered, and dissuaded her, against her protests, from her proposed legal action. The reason for the decision of the Society was given by Colonel Olcott as follows in his address to Convention.

"Much has been made out of the fact that she did not go into Court to vindicate her character against the

palpable libels of the Missionary and allied parties. For this *she is not to blame:* quite the contrary. But for my vehement protests she would have dragged the adversaries into the Madras Court as soon as she got back from London, *via* Cairo, in 1884. A friend had offered her Rs. 10,000 to cover the expenses. It was then barely a fortnight before the time for the Annual Convention of our Society—December 27th, 1884—and I insisted upon her waiting until a Special Judicial Committee of the Convention should advise her as to her proper course. We were—I told her—the property of the Society, and bound to risk our private preferences and selves for the public good. She was stubborn to that degree, that *I had to threaten to quit my official position* before she would listen to reason. The Convention met, and the case was referred to a Committee composed of Hindu Judges and other legal gentlemen of high official and private standing. They unanimously reported against H. P. B.'s going to law; for one reason, because there was but the shadow of a chance of getting justice from a prejudiced Anglo-Indian Jury, in any case involving questions of eastern religious science (*yoga*), or the existence of (to process-servers) inaccessible Mahatmas; and, for another, because neither a favourable nor unfavourable verdict would be likely to change the opinions of those respectively who know, and did not know the truth about psychical powers (*Siddhis*), and her possession of them; while, finally, the most sacred feelings of Hindus and Buddhists were sure to be outraged by the ribald banter of counsel when cross-examining the witnesses as to matters of personal knowledge or belief. The Convention adopted unanimously the views of the Committee, and H. P. B. was forced to yield to the majority

and nerve herself up to bear the consequences. The outrageous Salem riot case, which was then fresh in the public memory, gave great weight to the committee's decision in the present instance. Though restrained, H. P. B. was not convinced, and but for the constant opposition of her best friends, would have gone into Court at several later stages of the controversy, when the grossest personal insults were used as bait to entice her into the trap set by her enemies whose bitterest spite has ever been against her personally. She chafed like a caged lioness, and thus aggravated her physical ailments, *viz.*, a form of Bright's disease, an affection of the heart, and a tendency towards apoplexy. The climate enfeebled her, and the worry was killing her so fast that her medical adviser at last gave me the following certificate:

'I hereby certify that Madame Blavatsky is quite unfit for the constant excitement and worry to which she is exposed in Madras. The condition of her heart renders perfect quiet and a suitable climate essential. I, therefore, recommend that she should at once proceed to Europe and remain in a temperate climate, in some quiet spot.

(Signed) Mary Scharlieb,

31-3-85 *M. B. and B.Sc., London.*'

Dr. Scharlieb privately warned me that H. P. B. was liable to drop down dead at any moment in one of her paroxysms of excitement. I lost no time after that—you may believe—in sending her away to Italy in the most unobtrusive way possible. Dr. Scharlieb's husband superintended her embarkation, providing the stretcher upon which she was carried, and arranging with the captain of the French steamer for hoisting her aboard from the small boat, in an invalid chain hung in slings."

Soon after Convention was over, H. P. B. had a serious relapse and her life was despaired of. Colonel Olcott and C. W. Leadbeater were in Burma at the time, and the former was recalled. Medical opinion said that H. P. B. could live only a few days longer and that she was sinking. But an event took place which changed not only her future, but also in many ways the progress of the Theosophical Movement. The Master of H. P. B. appeared to her, and put before her two alternatives. One of these was to escape form all further calumny and suffering by quitting the body; the other alternative was to live on for a few years longer, in spite of the suffering still awaiting her. If she were to choose the latter alternative, there was the

MADAME H. P. BLAVATSKY

Secrétaire Général

DE LA SOCIÉTÉ THÉOSOPHIQUE

MADRAS (Inde)

FIG. 104
H. P. B.'s VISITING CARD

possibility of her achieving a great dream of hers, which was to write the *Secret Doctrine*, which she had been planning since 1882. H. P. B. chose the suffering still awaiting her, in order that she might leave a little more knowledge and inspiration to the few who were still faithful to the Masters. Thereupon her Master magnetised her with spiritual forces, so that instead of sinking in the course of the night she was distinctly on the road to recovery by the next morning.

Colonel Olcott and the members of the Executive determined on medical advice that the only hope of regaining strength was for H. P. B. to leave India. H. P. B. was sent away by the first

available boat from Madras. She was accompanied by Dr. F. Hartmann, Miss M. Flynn and an Indian disciple of the Master K. H., M. Krishnamachari, who was known also as "Bawajee". H. P. B. landed in Naples and settled for a while at Torre del Greco. After a few months, she left for Wurzburg in Germany.

In the meantime Mr. R. Hodgson's report was issued, declaring H. P. B. a forgerer and a trickster, Colonel Olcott a dupe, and all those who had attested to the phenomena as either in league with H. P. B. or simply hallucinated. All kinds of so-called proof were given that the handwriting on the letters of the Masters was similar to the handwriting of H. P. B. Every point which in any way questioned the decision of the S. P. R. was ignored, as for instance when Mr. F. W. H. Myers admitted that the letter received in 1870 by H. P. B.'s aunt, Madame N. Fadéef at Odessa, was in the handwriting of the Master K. H. As in 1870 H. P. B. had been away from her relations for nearly two years, it was obvious that the letter could not have been forged by H. P. B., delivered as it was by an oriental messenger who disappeared before the eyes of Madame Fadéef. The testimony on oath of

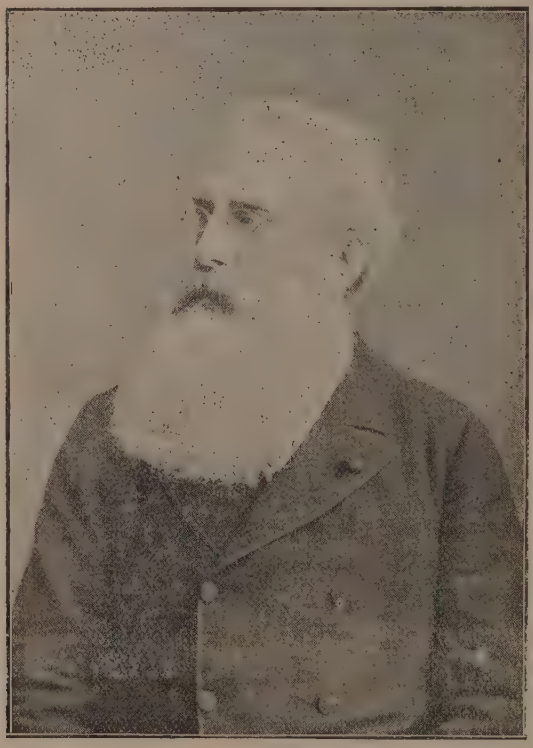


Fig. 105
H. S. OLCOTT IN 1884

Indians and Europeans was utterly ignored, and the S. P. R. drove hard its case against H. P. B. that she was a trickster and a charlatan.

To those who had known H. P. B. personally, or had carefully studied the teachings coming from the Masters, the report of the S. P. R. was not of the slightest consequence. Any one who was at all really observant could note, on reading the letters from the Master K. H. published in 1881 in the *Occult World*, the most noteworthy fact about those letters. This was the unique attitude to the problem of human life, the attitude of a mind surveying things from a far loftier standpoint than is possessed by even the most cultured of mankind. Every one who knew H. P. B. knew what was her character and temperament. Heroic as she was and full of occult knowledge, she was yet far remote from the lofty standpoint shown towards the problems of life by the Adepts, who outlined Their philosophy in the letters which the S. P. R. proclaimed to be forged by H. P. B. It was the intrinsic evidence of the letters themselves which was the supreme proof, to those who had sufficient spiritual sense awakened within them to be receptive to truth. To those who judged even merely from a judicial standpoint, there were enough facts absolutely contrary to those offered by the S. P. R., to prove the worthlessness of its case. Some of these facts were promptly issued by the General Council of the T. S. in a pamphlet which bears the title, "Report of the Result of an Investigation into the charges against Madame Blavatsky".

The world which is always willing to listen more to condemnation than to praise has naturally remembered H. P. B. far more by the judgment of the S. P. R. than by the judgment of those who investigated facts without any bias against occultism. It little matters now that this S. P. R. report was published. True, it condemned her as a forger and a charlatan; but could such a trickster inspire the progress of a supremely idealistic Movement like the T. S.? Within forty years of her

condemnation, forty-one countries in the world honour her name as the Herald to the modern world of a wonderfully idealistic gospel of life. Furthermore, since 1885, so much more has been published concerning H. P. B. and her relation to the Masters, including the publication practically of all the letters received from Them, that any one can to-day judge for himself whether the Adept Teachers are the creations of H. P. B.'s brain, or are real living Beings full of lofty vision and intense compassion.

106
THE FOUNDERS IN LONDON
In 1888

SERVICES TO CEYLON BUDDHISTS

One of the services for which the Buddhists of Ceylon will be ever grateful to Colonel Olcott is the aid which he gave in getting Buddhism better recognised by the Government of Ceylon. Before 1884, Christian festivals like Christmas and Easter were Government holidays, but not the chief festival of the Buddhists, the Wesak Full Moon. On this sacred day of the Buddhists, missionary schools naturally kept open, but Buddhist boys in them who stayed away on their festival were not infrequently disciplined. In 1883, Buddhists had been wantonly attacked by Christians as a result of missionary instigation, and rioting and bloodshed had ensued which necessitated the calling out of the military. Colonel Olcott was invited to help the cause of the Buddhists. He was deputed by them to present their cause to the Colonial Secretary in London, Lord Derby, and to gain redress for the Buddhists. He was successful in his mission. It was at this time that, owing to his representations, the Full Moon Day of Wesak was made a Government holiday in Ceylon. Soon afterwards, a similar recognition was given to the principal Hindu festival.

It was in 1886 also, that Colonel Olcott rendered another signal service to Buddhists. In a letter which Colonel Olcott received in 1880 from the High Priest Sumangala of Colombo, the High Priest lauded his work as that of a "second Asoka". Like Asoka, Colonel Olcott had very great ingenuity in reviving the spirit of Buddhist institutions. One action of his, though seemingly slight in effectiveness at the time, has been a very valuable factor in the revival of Buddhism. This

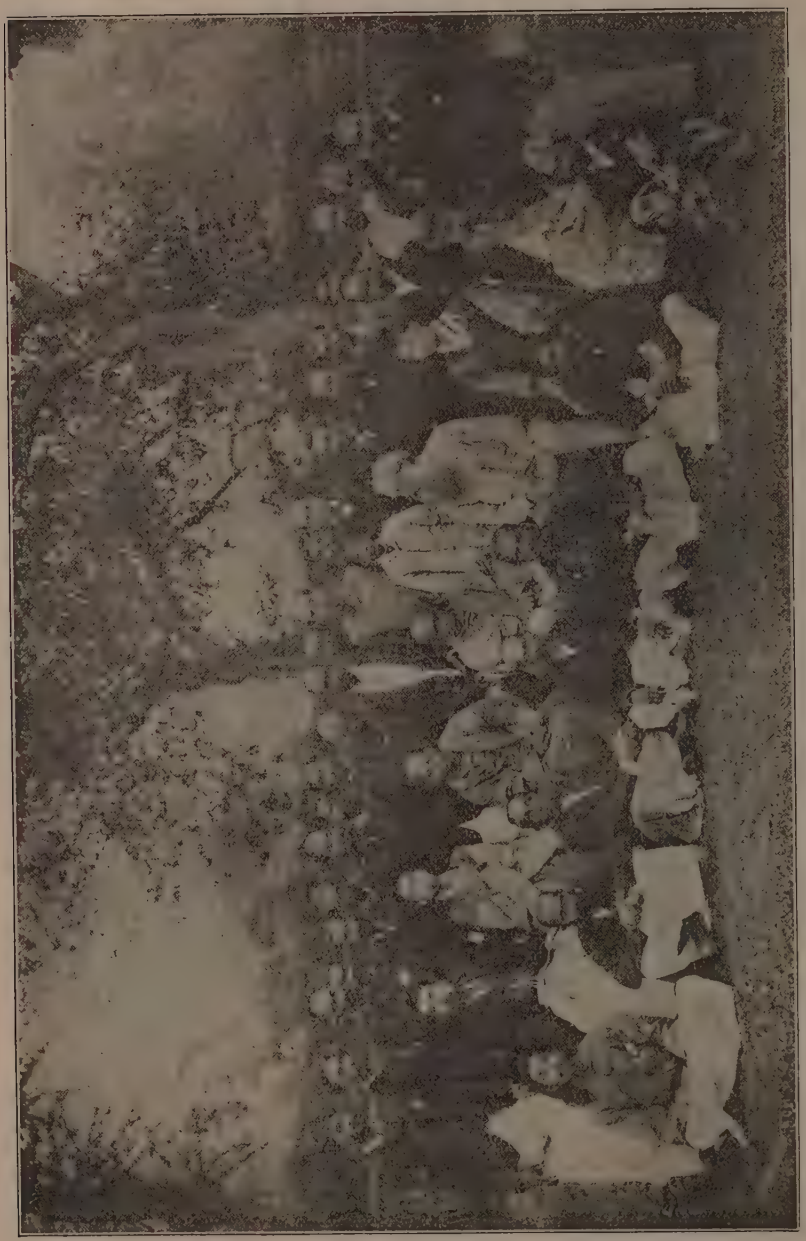


FIG. 107

BUDDHIST GROUP IN CEYLON, 1889

Left to right standing: —Dullewe, C. Wijayasinghe, —Sirisena, C. D. Bastian, —Winalasuriya, W. F. Wijeyesekera, —Mahagedera, —Cooray, ——, C. W. Leadbeater, ——, —Peiris, M. C. Perera, Sedris Silva, ——, N. S. Fernando, "Bob" (servant of Colonel Olcott), H. P. Fernando, James Perera.

Seated on chairs: 2 Japanese monks, Rev. H. Devamitta, Rt. Rev. H. Sumangala, Col. Olcott, Japanese monk, Muhandiram A. P. Dharmagunawardana.

Seated on ground: H. Dharmapala, Wewagama Banda, C. Don Carolis, William de Abrew, C. P. Gunawardana, Robert de Silva, —Aliph (Malay).

was the creation by him of a Buddhist Flag. He found in Buddhist tradition that the sacred books constantly mentioned the colours in the aura of the Lord Buddha. Colonel Olcott took these six colours, and arranged them so as to make a flag. This flag became very quickly a religious symbol for all the Buddhists of Ceylon. To-day its use is widespread in the island. Especially during the Wesak Festival, Buddhist temples and homes are beflagged with the colours of the aura of the Lord Buddha.

FIG. 108
COLONEL OLCOTT AND RT. REV. H. SUMANGALA

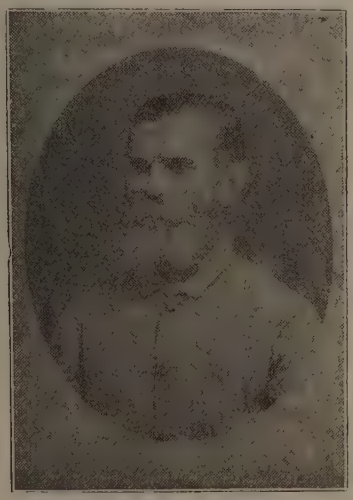


FIG. 109
C. F. POWELL

After C. W. Leadbeater left Ceylon in November, 1889, there came to help in the Buddhist work Charles F. Powell of America (Fig. 109). He was a veteran of the Civil War, a man of simple faith and dedication. His work for the Society was brief, for he died while on a Theosophical lecture tour in South India.

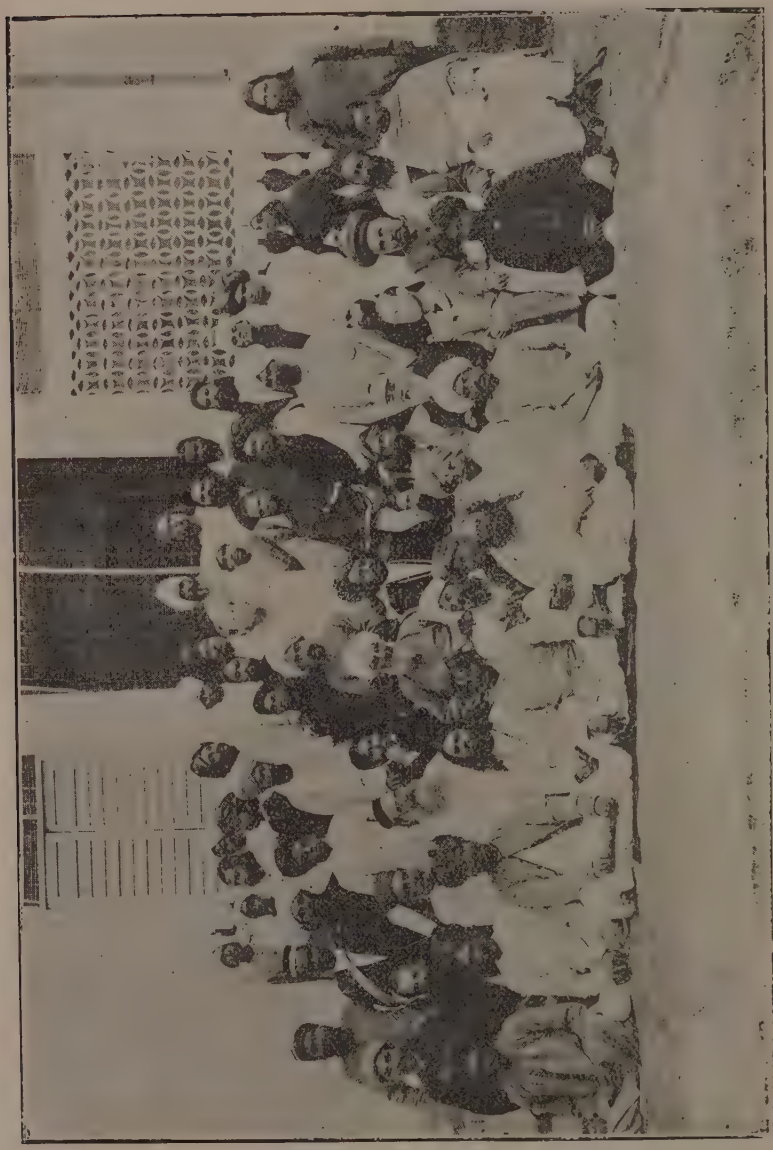


FIG. 110
CONVENTION OF 1885

THE ADYAR LIBRARY

At the Convention of 1885, Colonel Olcott mooted an idea which was very dear to his heart. It was the starting of an Oriental Library, to house the Indian manuscripts which would soon either be taken away from India or disappear for want of care. The Convention approved of the idea, and the first sod of the Adyar Library Building was turned in January, 1886. At the Convention in December, 1886, the Library was formally inaugurated with religious ceremonies. Representatives of Hinduism, Buddhism, Zoroastrianism and Muhammadanism recited mantrams and prayers, and invoked the blessings of the visible and the invisible worlds upon the great undertaking. An invitation was sent to a Christian clergyman in Madras to be present to bless the work, but it was not accepted. This is the reason that in the photograph taken of the representatives of the religions who came to bless the Adyar Library, the representative of Christianity is absent. The Muhammadan Maulvi was present at the dedication, though he does not appear in the photograph. The report of the inaugural ceremony reads:

> "In opening the proceedings, Colonel Olcott, President-Founder, said that the programme of the ceremony of the opening of the Oriental Library was intended to be of an eclectic character, and to show that the Theosophical Society was not formed in the interests of any one sect or any one race. A Pandit from Mysore next invoked *Ganapati*, the god of occult learning, and *Saraswati*, the goddess of knowledge, after which a few boys of the Triplicane Sanskrit School

Fig. 111
OPENING OF ADYAR LIBRARY

sang some verses in Sanskrit. Two Parsee priests then offered a prayer; and this was followed by the recital of verses in the *Pali* language by two Buddhist priests, who had come from Ceylon to take part in the ceremony. A Muhammadan *Maulvi* from Hyderabad recited a prayer from the *Koran*, and prayed for the long life and prosperity of Her Most Gracious Majesty, the Queen-Empress. A recitation of Sanskrit Slokas by Hindu boys was next given, and Sanskrit poems were read, specially composed for the occasion by pandits of different parts of India."

From its inception, the Library has become a striking institution of the Society. It has given a great impetus to the preservation and publication of the sacred manuscripts of the religions of India. The Library is now in two divisions. The Eastern Library has a staff of Sanskrit Pandits collating and revising manuscripts and, when funds permit, going on tour to purchase any rare manuscripts which can be found. The Western Library contains a large number of works published in European languages on the subjects of religion, philosophy, science and art. The Library has a small endowment quite inadequate for its needs. It has so outgrown its original building, even after being once enlarged by Colonel Olcott, that a very urgent need is the erection of a new building.

H. P. B. SETTLES IN EUROPE

With the departure of H. P. B. from India in 1885, necessarily the spiritual centre of the Movement was transferred to the West. Colonel Olcott was an organiser, but he was neither deeply philosophical nor capable of giving teaching on occultism. He confined himself to developing the Society by organising Branches. He also undertook to edit the *Theosophist* on H. P. B.'s departure. But the most vital part of the Movement, the spiritual forces which continually though invisibly attracted new workers to dedicate themselves to the great cause of Theosophy, were centred round H. P. B., and India for the time lost this priceless contribution.

Fig. 112
COUNTESS CONSTANCE WACHTMEISTER

It was during H. P. B.'s residence at Wurzburg and Ostende, that there came to the Movement a very devoted worker in Countess Constance Wachtmeister (Fig. 112). She became utterly devoted to H. P. B., and after her death, to Mrs. Besant and her work. In her last years, however, she withdrew from association with the Movement. But in the early years of her activities, she was a most indefatigable worker, and devoted all she had of time and money to the cause of Theosophy.

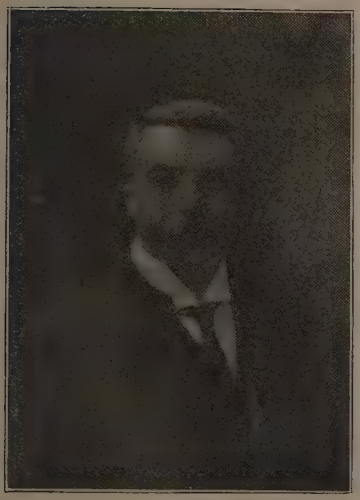


FIG. 113
BERTRAM KEIGHTLEY

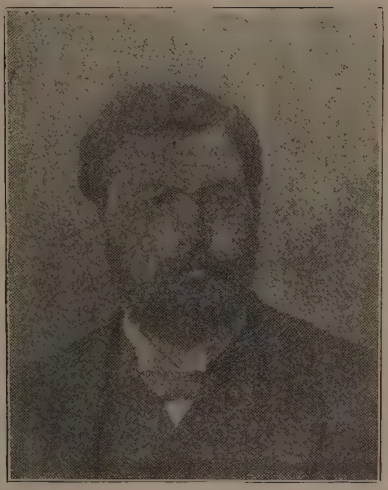


FIG. 114
ARCHIBALD KEIGHTLEY

FIG. 115
MRS. ANNIE BESANT IN 1878

FIG. 116
MRS. ANNIE BESANT IN 1888

PACIFIC SCHOOL

There also came as devoted adherents of H. P. B. two young men, Bertram Keightley (Fig. 113) and his cousin Dr. Archibald Keightley (Fig. 114). With these and a few others, a group was formed round H. P. B., which was not only loyal to her, but did their utmost by contributing to her physical comforts to make her life a little easier than it had been for many years. H. P. B.'s health was wretched, and she was continually under the care of doctors. Nevertheless, she continued her work on the *Secret Doctrine*.

In 1887 H. P. B., with her small but devoted band, settled in London, first in Norwood, and later at 17 Lansdowne Road, W. It was at this place that she was visited by one who was to play after her the next principal rôle in the Movement. This was Mrs. Annie Besant (Figs. 115 and 116.), who was famous then as a leader in Freethought with Charles Bradlaugh, and as a socialist, being one of the founding members of the Fabian Society. She was formally admitted a member of the T. S. on May 21, 1889. Others came and joined the band like G. R. S. Mead

FIG. 117
G. R. S. MEAD

FIG. 118
LAURA COOPER
(Mrs. G. R. S. Mead)

(Fig. 117), Laura Cooper, Claude F. Wright and W. R. Old and Herbert Burrows (Fig. 119). The T. S. now developed very rapidly in the West, with the presence of H. P. B. in Europe.

There was at this time in London only the "London Lodge of the Theosophical Society," with A. P. Sinnett as President. Mr. Sinnett differed strongly on some points from H. P. B. Her views and his were not the same regarding the purpose of the Theosophical Movement, and he was especially averse to bringing into the Society in England any who were not of the so-called upper classes. He held sincerely that greatest good could come to the Society only if it started from the upper and cultured ranks, and then filtered down to the masses, and that if large numbers of people came who did not have any standing "in society," they would be able to do little to further the cause of Theosophy in spite of their dedication. H. P. B. saw deeper into the needs of the Movement, and soon after her settling down in London, she organised the Blavatsky Lodge. This Lodge very quickly attracted all the most active

FIG. 119
HERBERT BURROWS

FIG. 120
MABEL COLLINS
(Mrs. Kenningale Cook)

Theosophists in London, and they undertook a vigorous propaganda throughout the country. They attempted to "make Theosophy practical," and organised work not only for the cultured classes but also for the poor and ignorant in the east-end of London. Needless to say, the acquisition of Mrs. Besant was a tremendous help at this time.

A new magazine *Lucifer* was started by H. P. B., and she associated Mabel Collins with her as Assistant Editor. A short time afterwards, dissensions arose between H. P. B. and Mabel Collins, (Fig. 120), and the latter withdrew from the Society. But the Movement owes to Mabel Collins, or rather to that Master who gave His contribution through "M. C.," the Theosophical gem, *Light on the Path*, and the exquisite romance *The Idyll of the White Lotus*.

H. P. B.'s Headquarters were removed in 1890 to 19 Avenue Road, N. W., and as the work expanded quickly, the adjoining house, No. 17, was also taken. These two houses became the London Headquarters, a very powerful centre of inspiration while H. P. B. lived, and afterwards, so long as Mrs. Besant made them the centre.

THEOSOPHY IN AMERICA

Among those who in New York organised the Society, the most important, besides the two Founders, was W. Q. Judge. He was only twenty-four when he joined, and was at once given a nominal office as legal adviser to the Society. On the departure of the Founders he was made Recording Secretary *ad interim*, in the place of H. P. B. who was its permanent Recording Secretary.

Mr. Judge as a young lawyer had to struggle hard to make a livelihood, and there was little that he could do for the Society in New York where he resided. He was handicapped by personal difficulties, and was utterly discouraged, especially so as at this time he was not in the good graces of H. P. B. She never replied to his letters, and all his correspondence was with Colonel Olcott. A Branch was formed in Rochester in 1882, and a second one in St. Louis in 1883.

On May 13, 1884, the General Council of the T. S. sent instructions to make a Board of Control, to be composed of W. B. Shelley, President, and Mrs. J. W. Cables, Secretary, of the Rochester T. S., G. F. Parsons of New York, E. B. Page of St. Louis, T. M. Johnson of Osceola, Mo., General A. Doubleday and Dr. J. D. Buck of Cincinnati. Mr. Judge was not on the Board, as he had left America. On August 17th, Colonel Olcott added two more to the Board, Professor Elliott Coues of Washington and Mordecai D. Evans. The Board elected E. B. Page as its President.

H. P. B., who always left executive matters to Colonel Olcott, did not however believe much in the success of his

Board of Control, for writing of it to him she called it "your flapdoodle," a convenient term which she often used, with many shades of meaning but all of them derogatory.

The departure of Mr. Judge was due to an invitation held out to him by H. P. B., that if he cared he could devote his services to the movement in India. He was by this time married, but he made an arrangement for his wife's maintenance, and left for Europe to be with the Founders for a while, before proceeding to India. He arrived in Bombay in July, 1884, and after visiting a few Branches came to Adyar, and settled at the Headquarters. For personal reasons, however, he decided not to remain in India, and so returned to New York.

FIG. 121
W. Q. JUDGE

FIG. 122
ELLIOTT COUES

On June 6, 1886, the General Council of the T. S. sent instructions to organise the American Branches into a Section of the Society. Following these instructions, a Convention was

called at Cincinnati on October 30, 1886. The Board of Control met and dissolved itself, and the Convention then formally constituted itself as the "American Section of the General Council of the Theosophical Society". It elected W. Q. Judge as General Secretary and Treasurer. The members who organised the American Section are as follows:

> "W. F. Aldrich, W. W. Allen, Mrs. Martha Bangle, Mrs. Mary E. Bates, Sylvester Baxter, Dr. J. D. Buck, Dr. Chas. W. Bush, Mrs. J. W. Cables, S. H. Clapp, Prof. Elliott Coues, Mrs. Emma C. Cushman, Dr. R. C. Dean, General A. Doubleday, Arthur H. Gebhard, Edward H. Gorse, A. B. Griggs, E. D. Hammond, Richard Harte, Henry N. Hooper, Robert Hosea, Thos. M. Johnson, Wm. Q. Judge, Wm. A. Kelsoe, Chas. R. Kendall, John R. Meister, Miss Louise A. Off, Elliott B. Page, George F. Parsons, Dr. Wm. P. Phelon, Parker Pillsbury, R. A. Reeder, Stanley B. Sexton, Wm. B. Shelley, Wm. D. Stuart, Mrs. Julia Campbell Ver Planck, Theo. G. E. Walleb and Mrs. K. Westendorf."

Soon after the formation of the Section, difficulties which for long had existed between Elliott Coues and W. Q. Judge came to a head. Of the two Mr. Judge was without the slightest question more sincerely devoted to the Movement, and H. P. B. refused in any way to support Professor Coues against him. Professor Coues then became bitter against H. P. B. also, and began such a campaign of slander that the General Council of the Society expelled him for his repeated flagrant violations of the principle of Brotherhood.

We meet constantly with the word "Section," and till 1908 each National Society of the Parent Society was called only a "Section". The use of this curious word, to describe a National Society, arose from the fact that the Parent Society had a General Council, composed of all Presidents of Lodges and of an additional number of distinguished members. As each new

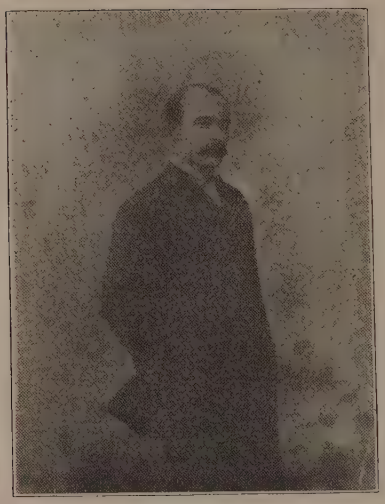


FIG. 123
E. B. PAGE

FIG. 124
DR. J. D. BUCK

FIG. 125
S. B. SEXTON

FIG. 126
JULIA C. VER PLANCK

Branch arose, its President became a member of the General Council. The Presidents of the Lodges in a country which was not India were then named in official documents "The . . . Section of the General Council". Thus, the organisation in America was represented in the General Council by its Lodge Presidents, who were called "The American Section of the General Council of the Theosophical Society". Members very quickly forgot that the word "Section" referred to the constitution of the General Council, and the phrase was curtailed and became "The American Section of the Theosophical Society".

After his return from India to New York, Mr. Judge obtained permanent employment with a legal firm. He was now free from monetary worries, and he threw himself with the greatest vigour into the development of the Movement in America. Now appeared a phase of his nature, which will always draw the highest admiration from all who are grateful to workers for the Theosophical Movement. Mr. Judge showed a remarkable power of initiative, and an unusual ability to get others to work under him. Quickly he inspired worker after worker, and drew round him a band of efficient helpers.

The Society in the United States now developed very rapidly under Mr. Judge. It gained a very great impetus in 1893, during the Parliament of Religions at Chicago. Mrs. Besant came to it from England to represent Theosophy, Professor Gyanendra Nath Chakravarti from India to represent Hinduism, and Mr. H. Dharmapala from Ceylon to represent Buddhism. This was the occasion when Swami Vivekananda of the Ramakrishna Mission appeared for the first time before American audiences, and gave his brilliant addresses. The Parliament of Religions drew the attention of America to the wealth of inspiration which Indian religions had to give to the West. The subsequent development of the Society in America will be narrated in a later chapter.

THE SECRET DOCTRINE

It was during this period of her life in London that H. P. B. issued her monumental work, *The Secret Doctrine.* The book was planned in 1882, and Colonel Olcott mentions in *Old Diary Leaves* how he made some suggestions for the revision of *Isis Unveiled,* which was what *The Secret Doctrine* was intended to be. Periodically H. P. B. wrote parts of the work, but it was only after she left India in 1885 that she definitely began to put together all the material till then written, and to reshape it. Even then, the first draft was not approved by T. Subba Row, and so she re-wrote from the beginning. Finally two volumes were published in 1888. The "Theosophical Publishing Society" was organised by Countess Wachtmeister and Bertram Keightley, to publish the work.

Fig. 127
H. P. B.

A curious charge has been made of late that the subsequent editions of the *Secret Doctrine* have been mutilated by the owners of the copyright. The facts are that H. P. B.

always recognised that her English phrasing was often defective, and that a person with a greater command of English would express her thought better. She was always grateful for any emendations or modifications suggested to her. Colonel Olcott has described how she re-wrote parts of *Isis Unveiled* as the result of suggestions by him, and how she incorporated into it material written by others who offered to help her. So long as her thought was expressed clearly, she did not in the least mind who gave the diction. When the *Secret Doctrine* was published, she realised that there were many emendations necessary in a subsequent edition. But she did not live long enough to supervise the revised second edition. She however left instructions with her disciples that, with the issue of another edition, they should do everything within their judgment to make her writings clearer. After her death, this request of hers was carried out, and literary defects were removed. Wherever possible, when a new phrase would better express her thought, the change was made. It was in the second edition that a thorough revision was made of all quotations. In the first edition, H. P. B. had not had time to verify quotations or references, but this work was done in the second edition. This very heavy task of checking and revising was largely the work of G. R. S. Mead, who devoted a great deal of his time to carrying out H. P. B.'s wishes in the matter. After her passing, he also edited many articles of hers, which had appeared in various journals, in a book bearing the title *A Modern Panarion*. Before H. P. B.'s passing away, she also gave to our Theosophical literature two striking works, *The Key to Theosophy* and *The Voice of the Silence*.

H. P. B. constantly corrected her manuscript and was in some ways the despair of printers. Even when the pages were "locked up," she would put in additions, which necessitated rearrangement. A reproduction is given of a page of her manuscript of the *Secret Doctrine* (Fig. 128). A page of her manuscript of the *Voice of the Silence* (Fig. 129 shows how constantly she

(without a parent) [8]

Commentary or Stanza I.

[In order not to break the Stanzas by making the comments too long, the reader is referred for further explanations to the Glossary in the Appendices attached to every chapter.]

The Secret Doctrine postulates three propositions:—

(A) An Omnipresent, Eternal & boundless Principle, beyond the reach of words or thought, or in the words of Mandukya "unthinkable & unspeakable." In the Aitareya Upanishad this Principle is referred to as the Self, the Only one — as just shown.

(B) The Eternity of the Universe as a fixed abstraction, with periodical appearances & disappearances of Objective manifestation; like a regular tidal ebb of flux & reflux; coeval with, as being in one sense, identical with the One Principle.

(C) The Unity of all the Souls with the Over Soul or the unknown Root; & the continuous transmigration of each ray of the One infinite Light, in accordance with cyclic & Karmic Laws, during the whole Cycle of Necessity, that is to say from the beginning of Manvantara to that of Pralaya, the Mayavic = Self"† starting as a pure Emanation from Logos (or Chaos or Angel) and returning as a purified Pârâ-mâ'tmika Self, merged in the One Being (or Non-Being) — the absolute "Paramâ'tmika."‡

In its absolute abstraction, the One Principle though seemingly dual (Purusha & Mulaprakriti) is sexless, unconditioned, absolute. Its periodical radiation is as a primal Emanation One, and androgynous & finite. When the "radiation radiates in its turn, all the secondary radiations are also androgynes to become male & female principles in their lower aspects. Pralaya — whether the great or the minor, alike leaves things status quo ‖ — the first that reawakens

* The "Eye of Siva," the inner or spiritual Eye of the Seer or clairvoyant.

† Dangma — a purified Soul, the highest adept. ‡ Mayavic Self, is the term given to the divine Ego of man, who labours under a delusion of the mistaken his Self, as separated from the One Self, the absolute. Nevertheless it is his own, individual & man-personal Self throughout the Manvantaric eternities. That returns into the absolute Self, like a Drop of water into its Ocean, to re-emerge from it at the following Manvantara.

‖ It is not the physical, organized body that remains status quo, not even the Soul of things during the great Cosmic or even Solar Pralayas, but only their abstract ideal or photograph. But during the planetary or minor pralayas, once overreached by the "Night," the planets remain intact though "dead," "like a huge animal caught between the polar ices stands frozen for ages"

FIG. 128

corrected her first draft, before she finally passed the manuscript for the printer.

After H. P. B.'s death, all her remaining manuscript material was published as a third volume of the *Secret Doctrine*.

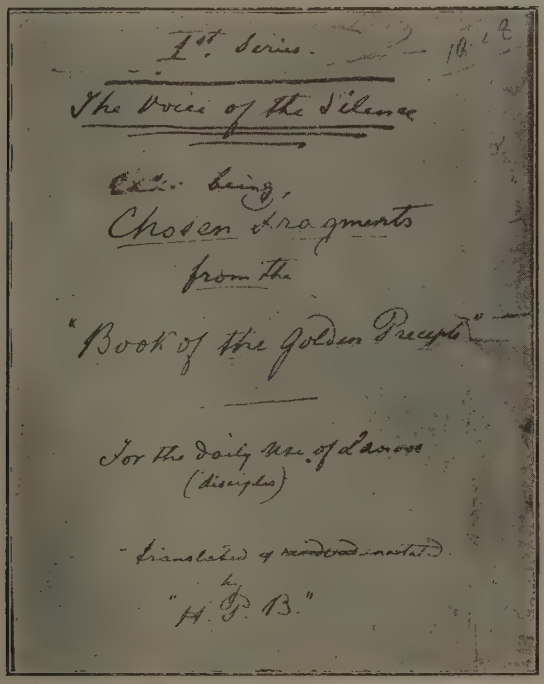


FIG. 130
FIRST DRAFT OF TITLE PAGE

She was under the impression that the material she had slowly collected during many years would make five volumes in all of the *Secret Doctrine*. But steadily as she wrote the first two volumes of the *Secret Doctrine*, more and more of her material was incorporated into the first two volumes, and the remaining manuscript material made only one more volume. A little glimpse into H. P. B.'s sense of humour is revealed in the inscription which she put in her own copy of the *Voice of the Silence* (Fig. 131). She always made a distinction between herself as H. P. B. and as H. P. Blavatsky. It is this distinction which she reiterates in the inscription. This copy of the *Voice of the Silence* is among the records at Adyar.

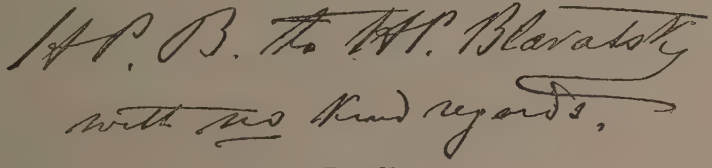


FIG. 131

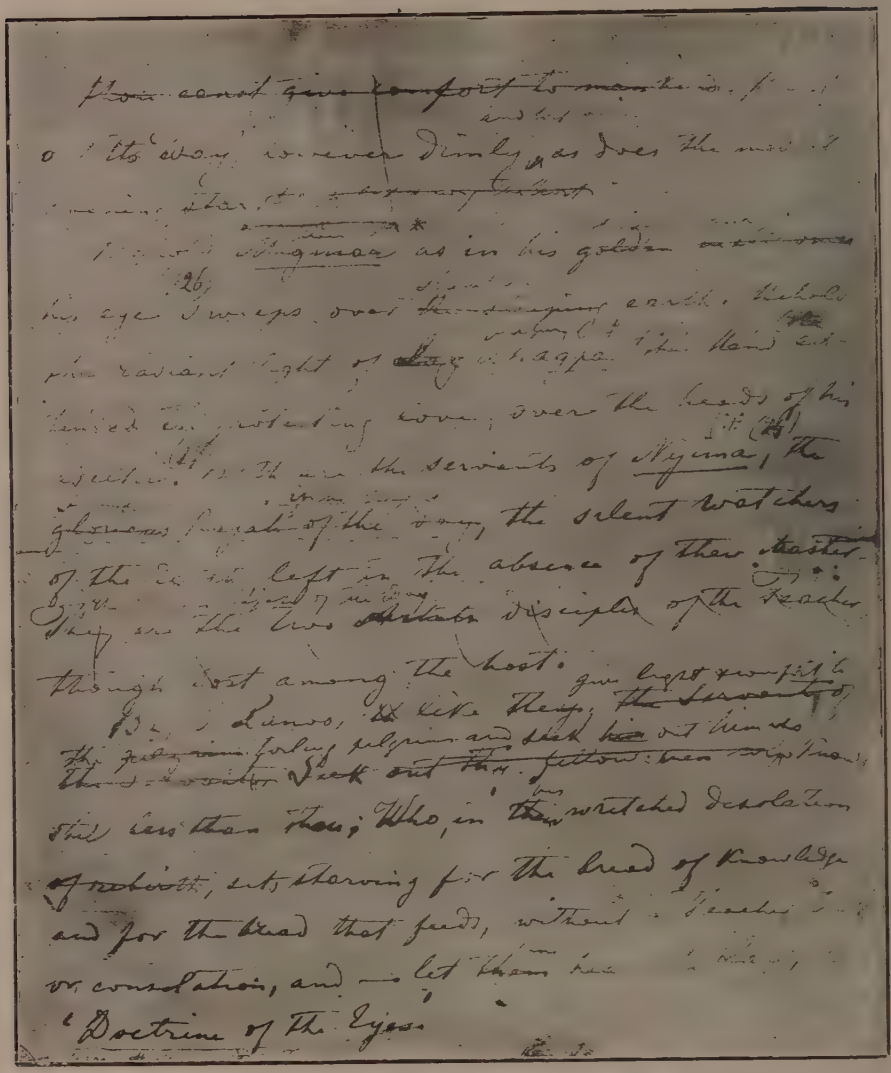


Fig. 129
A PAGE FROM MS. OF *VOICE OF THE SILENCE*

COLONEL OLCOTT IN JAPAN AND AUSTRALIA

A STRIKING figure in the Convention of 1888 was a Japanese who came with an invitation to Colonel Olcott to visit Japan. This visit was duly made, and Colonel Olcott, accompanied by H. Dharmapala of Ceylon, left with the blessings of the leading priests of Ceylon on a unique Buddhist mission to Japan. As this trip was strictly for Buddhist propaganda, Colonel Olcott did the work in his private capacity as an individual and not as the President. He had remarkable success, and received welcome from all the sects of Buddhism in Japan. After his return, he set on foot the idea of bringing together into closer relation the two main divisions of Buddhism, commonly called the Southern and Northern Churches. After much consultation, he finally drew up a statement of the principles of Buddhism, which were acceptable to such divergent forms as exist in Ceylon and Japan. This statement was then formally signed by the heads of the leading sects which represent Buddhism in the various countries. It is now incorporated in his *Buddhist Catechism.*

In 1891, Colonel Olcott made a tour of Australia, and just as he was preparing to leave for New Zealand, he received news of the passing of H. P. B. He cancelled his New Zealand tour and returned to India, and thence proceeded to Europe. What the President-Founder said then about the future of Australia is here worth recording. In his Presidential Address to the Convention of 1891 he said:

> "I am not called upon to give my general views about Australia, but may simply remark that our race

Fig. 132
COLONEL OLCOTT WITH JAPANESE PRIESTS

is building at the Antipodes an empire or a republic that will become in time one of the greatest on earth. When a great statesman asked me what I thought of them, I said that Australia was like a game-cock in the egg: all their future is before them. One finds in Melbourne and elsewhere buildings that rival in splendour those of Paris, London and New York, immense wealth accumulating, and the people working with a consuming energy and fiery zeal like those of Americans. But the colonial Empire of to-day is only the faint foreshadowing of the future federated state, whose foundations they are laying now. And I find another—to us, a much more important—thing out there: the Australian temperament is evolving, like the North American, mystical tendencies and capabilities. Mark the prophecy and see if it is not fulfilled. I know it to be the fact by intercourse with many people in all the Australian colonies, I felt it in the atmosphere. A coarse vagabond brutality is being also evolved, it is true, but this mystical quality is already showing itself. It would not surprise me to be shown that fifty years hence Theosophy will have one of its strongest footholds in the hearts of those dear, good people who were so kind to me throughout my recent tour."

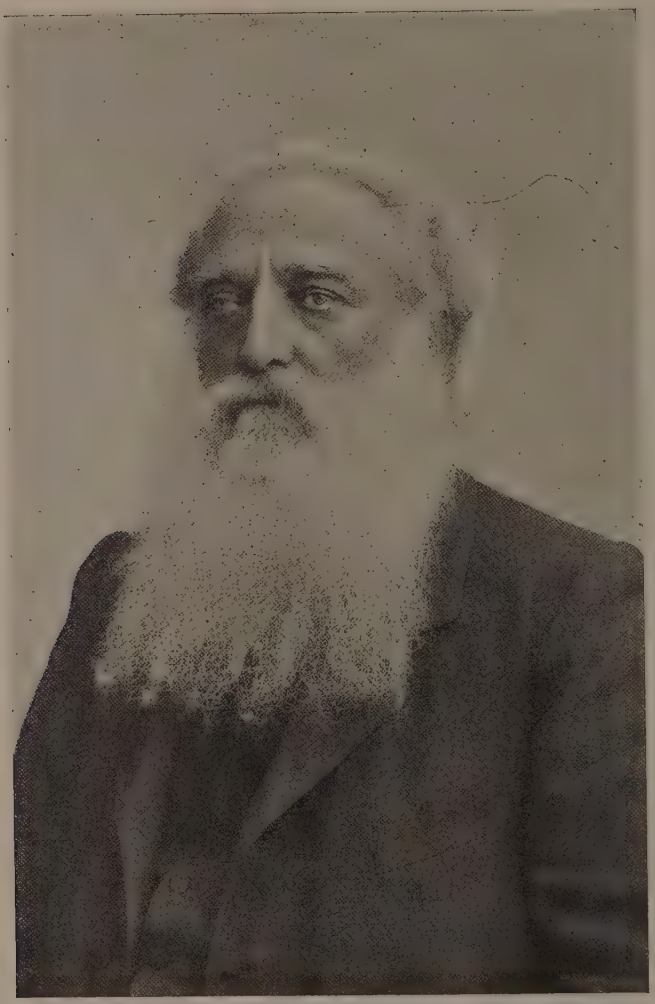


FIG. 133

H. S. OLCOTT

THE ESOTERIC SECTION

In 1888, H. P. B. made a departure which was in reality a reversion to the old basis of the Society. It has been mentioned how, as far back as 1876, the Society had been made a semi-secret body, and had divided its members into three Sections. The Second Section of the Society was to be composed of people who had proved themselves, and had shown by their conduct that they believed both in Brotherhood as the guiding factor in life, and also in the Masters of the Wisdom. After the events of 1884 and 1885, and after H. P. B. left India, Colonel Olcott was averse to introducing the idea of the Masters into the work of the Society. The *Theosophist* under him became a mere literary and philosophical journal, and lost the vivid quality it had under H. P. B.'s editorship. In many ways, while Branch after Branch was being formed, that quality in the Society which once had brought a spiritual exhilaration was passing out of the Movement, because the occult inspiration which had guided it was no longer sought as a necessary factor in its development. Seeing this danger to the Society, H. P. B. determined to make a band round her who would pledge themselves to serve the Masters faithfully come what may. She now definitely took the rôle of a spiritual teacher to a band of disciples, and began to give secret occult teachings to those who were round her at the London Headquarters. These teachings naturally made them full of energy and devotion to develop the work of the Masters.

In many ways however, this action of H.P.B. was not congenial to Colonel Olcott. He was somewhat suspicious, and

said so openly, of any kind of a second control within the Society, such as he thought would be the case if H. P. B. put herself forward in such a rôle as she proposed. He did not in the least object to her writing books, but to become the leader of a band of disciples who claimed the privilege of protecting and serving the Society more devotedly than all other members was to him utterly subversive of the good of the Movement. His objections were strong and positive, and he was unwilling to adapt himself to the new move of H. P. B. It required the interference of the Master K. H. to make him see matters from a different standpoint. On the way to London in August, 1888, when he was on board S. S. *Shannon* nearing Brindisi, there dropped phenomenally in his cabin a letter from the Master K. H., which explained to him the situation. It is now at Adyar, and was published as Letter XIX in *Letters from the Masters of the Wisdom*, First Series. Colonel Olcott was definitely told that, while he was to keep all administrative details in his hands, he was to give full liberty to H. P. B. to develop the occult side of the Movement. It was only then that his rigidity on this matter changed.

After seeing H. P. B. in London, and consulting with her as to details, he issued a circular which was signed by him as President of the Society, and by her as Corresponding Secretary, announcing the formation of the "Esoteric Section of the Theosophical Society". A year later, in order to make clear that the "E. S. of the T. S." had no official connection with the T. S., its name was changed to the "Eastern School of Theosophy".

The call sent out by H. P. B. to those who desired to offer themselves as pupils of the Masters to gather round her made a profound change in the future of the Movement. It brought together in each country into closer association those to whom the T. S. was not merely an idealistic organisation, but a way of service of the higher interests of humanity under the

direction of the Masters of the Wisdom. In every country where there were Theosophists, applications came to H. P. B., and Colonel Olcott himself facilitated matters in India by being for the time being H. P. B.'s agent to transmit letters and documents of the E. S. T.

FIG. 134
H. P. B.

THE PASSING OF H. P. B.

On May 8, 1891, H. P. B. laid aside her physical body. When she passed away, she left the Movement vigorous, and all the old clouds of 1884 and 1885 had disappeared. The Society at her death had in each Section groups large and small of members who could stand on their own feet, and develop the Movement according to the needs of each country.

Mrs. Besant was on a lecturing tour in America at the time of H. P. B.'s death, and she heard of her teacher's passing away only on her arrival. The death of H. P. B. made no difference to the outer organisation of the T.S., for Colonel Olcott was in charge of the Society as President. But it made a very great difference to the occult part of the work, the E.S.T. founded by H. P. B. Before her death, she had appointed by writing Mrs. Besant "Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings," and also made her verbally the Outer Head of the E. S. T. Mr. W. Q. Judge had previously been appointed by H. P. B. her agent for America to distribute documents. After her death, and at Mr. Judge's suggestion, supported by what purported to be a message from Adept who was the Inner Head of the E. S. T., Mrs. Besant consented to divide the E.S.T. into two Divisions, Eastern and Western, the former to comprise India and Europe, the latter to consist of America. There were to be two joint Heads, Mrs. Besant for the Eastern Division and Mr. Judge for the Western. As will be narrated later, this arrangement broke down after three years.

Before her passing away, H. P. B. left a request that on the day of her death those who felt attached to her would

remember her by a brief ceremony. This was to read extracts from two books which she loved, the *Light of Asia* and the *Bhagavad-Gita*. Colonel Olcott later suggested that the 8th of

Fig. 135
H. P. B.

May should be called "White Lotus Day," and that not only H. P. B. should be commemorated, but also all Theosophical workers who, in the country and in the Lodge, had passed away in the course of the year. This is now being done on every 8th of May. In addition to reading from the *Light of Asia* and the *Bhagavad-Gita*, members now read extracts from other Scriptures also, but beginning with the two books which H. P. B. loved.

FIG. 136
H. P. B.

In the great Hall at the Headquarters in Adyar, there exists an alcove behind the platform. In this alcove Colonel Olcott constructed a figure in plaster of H. P. B., modelled from Schmiechen's portrait of her which appears as Fig. 97. An Indian artist from the Madras School of Art was called upon to copy from the picture, and what he achieved is shown as Fig. 136. The statue bears an inscription in Latin by Colonel Olcott: "H. P. B. Amicitiae nostrae testimonium. H. S. O. 8. 5. 1899." Soon after Colonel Olcott himself passed away in 1907, H. P. B.'s statue was shifted to the left of the pedestal, and a statue of him in plaster was placed by her side, resting the

right hand on her left shoulder, with the inscription on the pedestal: "In loving memory of the Founders of the T. S., 1891 and 1907."

Though only half a century has passed after the organisation of the Society, it is already possible to estimate in some measure the character and the services of H. P. B. Many are still alive who knew her intimately, though this band is slowly diminishing. They all bear testimony to a very powerful personality, whose influence was felt by all who eagerly sought truth. H. P. B. was utterly unconventional, and she had no truce with sham or hypocrisy, whether in religion or in social observances. The one thing which mattered to her was that a man should be eager and willing to brave public opinion in trying to live loyally by his ideals. Throughout the years of her Theosophical service, she worked all the time under the direct orders of her occult Chiefs. In Their service, she was flawless in her devotion and heroism. She knew that she would be misunderstood and vilified, and she voluntarily became a martyr to the Cause of Truth. A fine sensitiveness to all points of honour was one of the most powerful elements of her character, and yet her lot was to be completely misunderstood and

FIG. 137

STATUE OF H. P. B. AT ADYAR

misjudged by the world, simply because she was not allowed, under her occult orders, to give always the full explanation of everything which she had to do in the carrying out of orders. Yet those few who did understand her gained from her what changed life for them utterly. For she brought to them that Light " which lighteth every man that cometh into the world ".

The services of H.P.B. to the world in general are manifold, but one especially stands out. This is the unification which she has given through her writings to the various departments of truth in which men have laboured throughout the ages. Before the beginning of the Theosophical Movement, for over two thousand years since the decadence of Greek civilisation, there has been in Europe no religious and intellectual synthesis which a man of culture could profess. Life was broken up into departments severally of religion, science, art and philosophy. Each in its own way had a great message, but few were able, outside of the Mysteries, to see the nexus between them all, and find a synthesis of truth. H. P. B. in her writings stated to the modern world this great synthesis which underlies everything. For the first time in the modern world, both in the East and in the West, a man of culture and understanding who in addition to his intellectual development has a deeply religious nature, can find in the Theosophical philosophy a full satisfaction of all his aspirations. H. P. B. ushered in that great standpoint " of the Centre " which is the high water mark of every civilisation. Many after her have added to the body of knowledge, with which the Theosophical Movement was started by her. But in our days, she was the first to build a bridge between religion, science, philosophy and art, and to construct that intellectual edifice in which thousands to-day live, finding through Theosophy the realisation of all their hopes and dreams. H. P. B. will stand out in all the ages to come as one who brought the Light and ushered in a new age of Wisdom.

Fig. 133

Adyar Headquarters, after first rebuilding of frontage, with Library, in 1887

Mrs. BESANT IN INDIA

The year 1893 stands out in a special way, because it was then that Mrs. Annie Besant made her first visit to India. Long before her arrival, she had identified herself so strongly in thought with Indian civilisation that she called India even then her "Motherland". Her coming to India made a very great difference to the Theosophical Movement throughout the country. An unusual amount of energy was released in Indian members by her fervour and eloquence wherever she went, and they threw themselves with vigour into many schemes of reconstruction for the country. Theosophical ideas were presented by her not merely with marvellous eloquence, but from a lofty standpoint which made a profound impression on the sensitive Hindu mind. Soon Mrs. Besant made India her home, journeying to Europe for the sake of the work. She quickly dedicated herself to reviving the best elements of Hinduism, just as Colonel Olcott had thrown himself into purifying and revitalising Buddhism. Mrs. Besant first set foot on Indian soil at Tuticorin on November 16, 1893.

In presenting Mrs. Besant to the Convention of 1893, Colonel Olcott spoke with deep feeling as follows:

> "The night's blackness is rolling away, the dawn of a happier day is breaking. Thanks—as I believe—to the kind help of those whom I call my Masters and the Elder Brothers of the race, our patient and loyal persistence is about being rewarded by help of the most valuable kind, for they have sent me "Annabai" to share my burden, relieve our mental distress, and win

the respect and sympathy of good people. While she is not yet able to quite fill the void left by the departure of my Co-Founder, H. P. B., she will be in time, and meanwhile is able to render service that her Teacher could not, by her peerless oratory and her scientific training. This meeting will be historical, as marking her first appearance at our Annual Conventions —her first, but not her last, for I have some reason to hope that she will devote a certain part of her future years to Indian work."

Of Mrs. Besant's many activities for India, the first which brought with it wonderful fruit was the starting of the Central Hindu School and College in Benares. With the help of money sent to her by English Theosophists, she first purchased the property which is now the Headquarters of the Indian Section of the T.S. Within this property is her Benares home "Shanti Kunj," which became quickly the centre of a devoted band of workers who gathered round her. These workers were both Indian and European, and they started a Boys' School, which slowly grew till it became a College, and later was transformed into the present Hindu University of Benares. Similarly also, a small Girls' School was started later, and this has since developed into a Women's College. This part of Mrs. Besant's contributions, in the name of Theosophy and of the Masters, to the welfare of India is too full a story to be narrated here.

FIG. 139
MRS. BESANT'S FIRST CONVENTION IN INDIA, 1893
In the centre: Mrs. Besant, Colonel Olcott, Countess Wachtmeister.

THE JUDGE CASE

From the middle of 1893, there slowly began a difficulty in the Society which shook it to its very depths. It has been mentioned that, from 1886 onwards, W. Q. Judge had developed remarkable powers of initiative and organisation, and that under his guiding hand Theosophy in America had developed very rapidly. On the death of H. P. B. in 1891, the direction and control of the Eastern School of Theosophy had been vested by her verbally in Mrs. Besant. She had also written to Mr. Judge speaking of Mrs. Besant as her right hand, "my successor when I shall be called to leave you". Mr. Judge came over to England, and proposed that Mrs. Besant and himself should act as outer heads of the School, she in Europe and India and he in America. A slip of paper, in the well-known script of the Master M., was found in a drawer with other papers; on it were the words, "Judge's plan is right." Mrs. Besant accepted the message, without any doubt as to its genuineness, and the division of jurisdiction was made. In 1893 however, rumours began to spread that messages from the Masters were emanating from Mr. Judge, the genuineness of which could be questioned. These messages were not mere verbal messages, but written in the blue and red scripts of the Masters M. and K. H.

It was well-known that during the years 1880 to 1885, precipitated letters from both these Masters had been received by many; but all such letters were precipitated phenomenally, that is, the script was not written by hand. When messages in the two well-known scripts appeared in letters written by Mr. Judge, the recipients naturally thought that the red and blue

FIG. 140

HEADQUARTERS WORKERS IN LONDON, AFTER H. P. B.'s DEATH

Standing: Claude F. Wright, Pertram Keightley, Walter Old, E. T. Sturdy, John Pryse, Sydney Edge, Dr. Archibald Keightley, G. R. S. Mead.
Seated: Herbert Burrows, Laura Cooper, Mrs. Besant, Countess Wachtmeister, Mrs. Cooper-Oakley, Emily Kislingbury, James Pryse.
Standing, at back: Colonel Olcott.

scripts were messages from the Masters precipitated on the letters in transit. Many however soon began to doubt the genuineness of the messages, and presently some went so far as to say that the messages were not precipitated by the Masters but written by hand by Mr. Judge.

At this time Mr. Judge was holding the office of the Vice-President of the Society, though that office had not been

Fig. 141

BERTRAM KEIGHTLEY, W. Q. JUDGE, COLONEL OLCOTT, G. R. S. MEAD

conferred on him by any resolution of the Society. He was Vice-President, but technically only *de facto* and not *de jure*. But he had for several years signed documents as Vice-President, and all had accepted him as the holder of that office. When charges were made that he was sending bogus messages, a very difficult situation arose. Mrs. Besant had herself received some of the messages from Mr. Judge, and had not at first doubted their genuineness. Later she had misgivings, but said nothing till, when she came to India in 1893, others who had received similar messages placed the scripts before her. She then saw that those who doubted their genuineness had done so not out of malice but most reasonably. The only way to solve the difficulty was to ask Mr. Judge to explain. But he refused to explain, and yet insisted on remaining as Vice-President. There was only one procedure left, which was for the Society to make a formal inquiry into charges made against its second officer.

Seeing that much was at stake, and that the Society was being profoundly disturbed, Mrs. Besant at Colonel Olcott's pressing request took up, with much reluctance, the task of formulating the charges. Since Mr. Judge was the Vice-President, and since in the T.S. Constitution there was an article outlining the procedure to be followed when any charge was laid against the President or the Vice-President, Mrs. Besant formulated six charges, and presented them to the President of the Society for enquiry. She however did an unusual thing, which showed that she was not moving in the matter out of personal animus against a most devoted worker; she sent a copy of the charges and the evidence for them to Mr. Judge, so that he might know definitely what was stated against him. After much delay, with bitterness increasing between those for and against Mr. Judge, finally a Judicial Committee was called in London to inquire into the charges.

The Judicial Committee met on July 5, 1894. Mr. Judge was present, and he pointed out that the charges, irrespective

of their truth or falsity, were formulated against him as Vice-President of the Society, and that he had never been *de jure* Vice-President, for he had never been so appointed by the Society. The Committee decided against him on this point, and ruled that they had the power to proceed, since he was *de facto* Vice-President. Then Mr. Judge pointed out that the charges against him were not in his capacity as Vice-President but merely as a private member. He declared further that the Committee could not in any way inquire into the charges, for they involved the question whether the Masters existed or not. The Judicial Committee upheld Mr. Judge on this point. They decided that it was impossible for the Theosophical Society officially to make any pronouncement whether the Masters existed or not, and such a pronouncement would have to be made if an inquiry were to be begun as to the genuineness or falsity of messages purporting to emanate from Them through Mr. Judge.

Matters thus came to an impasse. The charges were not met, but on the other hand, such was the nature of the charges, that it was impossible for any body of people to inquire into their truth or falsity. Matters would have remained in this unsatisfactory state, but for the action on the part of one member of the London Headquarters. He had had in his possession for a while all the evidence against Mr. Judge, and without permission he transcribed copies of them. On the failure of the Judicial Committee, he determined to force the issue, in another way. He placed the material in his hands with a London journalist, and a London newspaper published a malicious and garbled story of the whole case. When day after day the newspaper narrated the story of the scripts of the Masters, which had appeared on letters written by Mr. Judge, and all the other data which made up the case against him, insistent demands were made by many Theosophists all over the world that Mr. Judge should meet the charges, even if no Judicial Committee was entitled to inquire into their truth or falsity.

But Mr. Judge, acting now on what he claimed to be the orders of his Master, declared in November, 1894, that Mrs. Besant was no longer the head of the Eastern Division of the E.S.T., that she was under the influence of Dark Powers of evil, and that the Master had appointed him the sole Head of the E.S.T. Most of the members in Europe and India utterly rebelled against these declarations of Mr. Judge, while nearly all the members in the United States firmly believed in his integrity. This most difficult situation suddenly came to an end at the Ninth American Convention held in Boston, on April 28, 1895. At this Convention, 75 Lodges out of a total of 101 determined to secede from the Parent Society, and to make a new organisation called "The Theosophical Society in America". It elected Mr. Judge as its President for life, and declared the Convention to be the first of the new Society. Fourteen Branches, following the lead of Alexander Fullerton, who was Assistant General Secretary under Mr. Judge, and for many years one of his most devoted adherents, remained loyal to the Parent Society, and they were chartered as the American Section, with Mr. Fullerton as the General Secretary.

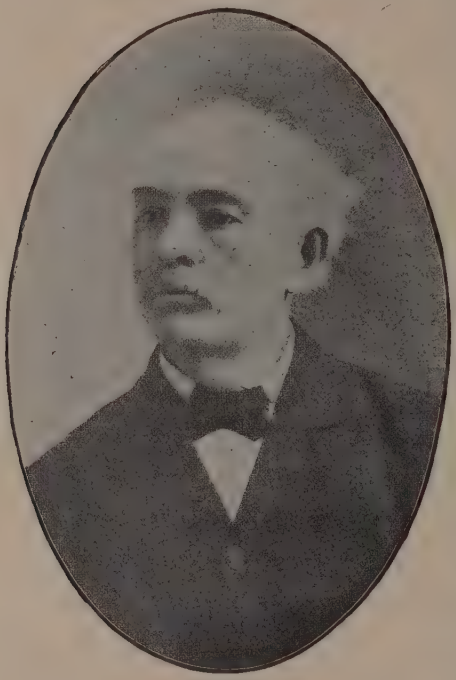


Fig. 142
ALEXANDER FULLERTON

Colonel Olcott, in his address to the Convention of 1895, summed up the situation as follows:

> "The disturbing causes which were so long seething below the surface of our affairs, at last culminated in

the formal secession of 75 of the 101 American Branches on our register of 1894, and the formation of a new Society, with Mr. W. Q. Judge as Life President, which assumed our corporate name and seal, and took possession of the records, office property and money of our American Section. Of our remaining Branches 14 have remained loyal to our Constitution and have been re-chartered by me as the American Section T.S. The unenumerated ones have, I believe, not yet decided as to which party they will adhere to. I have elsewhere ruled (see Executive Notice of 5th June from Zumarraga Spain) that our American colleagues were within their constitutional rights to secede from the Society, individually and collectively. If they had confined themselves to that I should have had to utter no word of protest, but only to wish them Godspeed and offer our hearty co-operation and brotherly help. For we have no patent to a monopoly of the world's reformatory work, and if there were fifty similar societies it would be all the better. But this lawful and proper action of the Boston Convention of last April was tainted with an act of treachery and an insult to the memory of H. P. B. and to her surviving Co-Founder. A vote was passed virtually declaring that all the building up of the Society done by her and myself after we left for India in 1878, was unconstitutional and unwarranted; the central authority having always remained at New York, and no lawful Theosophical Society having ever existed elsewhere; that the T.S. Branches in Convention at Boston were an enlargement of the New York original centre, and that Adyar was but the centre of the *de facto*, irregular and adventitious body, which was bearing the name without representing in law or equity that first centre. In this spirit I was officially addressed by

FIG. 143
E. AUG. NERESHEIMER

FIG. 144
CLAUDE F. WRIGHT

FIG. 145
E. T. HARGROVE

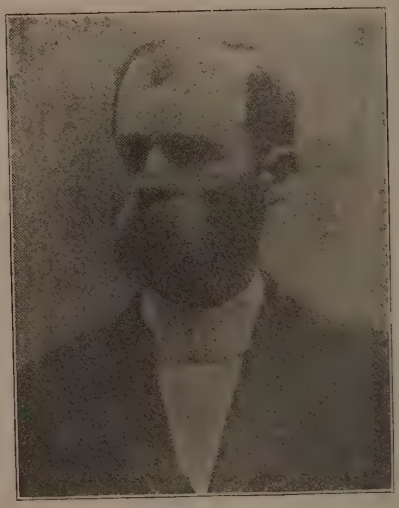


FIG. 146
JEROME A. ANDERSON

Mr. Judge, and the fraternal message sent to be read at the London Convention of the European Section, in July last, was framed in the same tone. As I presided on the latter occasion in my official capacity, it was evidently impossible for me to admit the preposterous claim thus formulated, and so I ruled the document out of order; to have done otherwise would have been for me to stultify every official act of mine as President since 1878, and cast upon the memory of H.P.B. the same stigma of irregularity in official conduct, since we invariably acted together in all important Society business, and what one did, the other approved of and supported."

With the exception of Alexander Fullerton, who was the Assistant General Secretary, and a small band of members, nearly all the most efficient workers in America left with Mr. Judge. The American Section lost by the Judge secession J. D. Buck, E. Aug. Neresheimer, E. B. Page, Claude F. Wright, E. T. Hargrove, James Pryse, Julia C. Ver Planck, Dr.Jerome A. Anderson, (Figs. 143—146) and others too numerous to mention. They took with them all the records and the property then owned by the American Section. The fourteen Branches that remained loyal to the Parent Society had to start all over again. But to-day they make a strong effective body of 7,000 members, while all those who belong to the various organisations which are the offshoots of the Judge secession probably number less than a thousand, not only in America only, but throughout the world.

With the secession of W. Q. Judge in 1895, the office of Vice-President of the T. S. became vacant. Colonel Olcott appointed Mr. A. P. Sinnett to the office. Within a year of being elected President, Mr. Judge, who had been for many years ailing, passed away on March 21, 1896. In April, E. T. Hargrove was elected in his stead as President. Some time before his death, Mr. Judge had appointed, as the head

of his E. S. T. in America and Europe, a person who was utterly unknown to most of his followers. This was Mrs. Katherine A. Tingley. All his followers most loyally accepted this lady as his nominee and successor.

On stepping into the shoes of Mr. Judge, Mrs. Tingley found a most excellently organised Society, united and full of

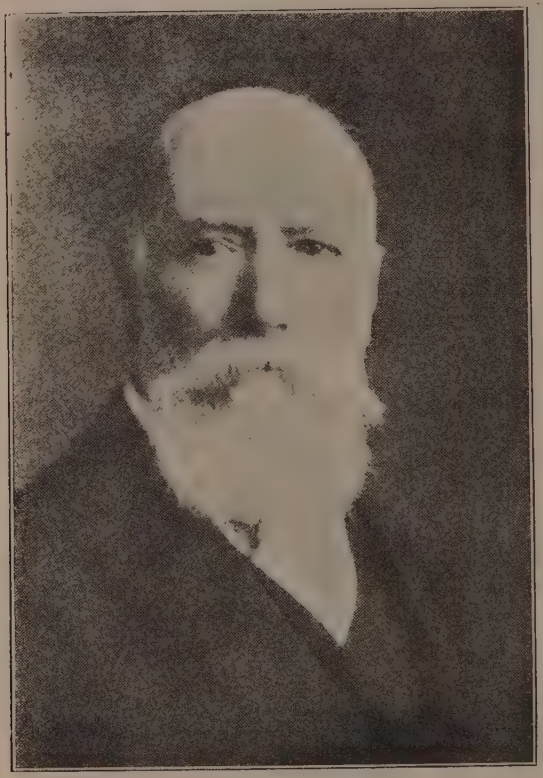


FIG. 147
A. P. SINNETT

FIG. 148
MRS. PATIENCE SINNETT

the zeal which Mr. Judge had instilled into it. It went to pieces very quickly under her leadership. She determined on going on a dramatic "crusade" throughout the world, and duly departed from America on June 13, 1896, and went from country to country with a band of her followers. Directly she returned

to America in February 1897, divisions arose among her followers, and E. T. Hargrove, Dr. J. D. Buck, Dr. A. Keightley and Mrs. Julia C. Ver Planck Keightley and many others threw off their allegiance to Mrs. Tingley, and on September 1, Mr. Hargrove resigned his office as President.

Next year, at the Convention of the new Society in February 18, 1898, Mrs. Tingley changed the name of the organisation into the "Universal Brotherhood" and made the "Theosophical Society in America" one division of it. The above-named followers of Mr. Judge then seceded from her, and thereafter they claimed that the organisation which they then founded was the original Theosophical Society of 1875. From this group several offshoots arose later, one of which was "The Temple of the People" at Rochester, under the leadership of Dr. W. H. Dower and Mrs. F. La Due. Mrs. La Due was known in her inner circle as "Blue Star," and was said to be the mouthpiece of the Master Hilarion. Her organisation was later transferred to Halcyon, California and is still known as the "Temple". A second group formed "The Theosophical Society of New York," under Dr. J. H. Salisbury. Another offshoot led by Robert Crosbie began in Los Angeles as the "United Lodge of Theosophists," and it is with this body that B. P. Wadia, on leaving the T. S., identified himself. Still one more offshoot has arisen, "The Blavatsky Association" of London, under the leadership of Mrs. Alice C. Cleather, one of the group in London round H. P. B. Mrs. Cleather sided with Mr. Judge, and then followed Mrs. Tingley, till she lost faith in the latter. Mrs. Tingley's organisation is at Point Loma, California, with one Branch in Sweden. As none of these organisations publish regular statistics, it is difficult to know what is their real strength.

They all express complete devotion to H. P. B., and each claims to be the most perfect channel of her message to the world.

PEACEFUL GROWTH, 1895—1905

From 1895, when the American Branches under W. Q. Judge seceded from the Society, till 1906 the history of the Society is one of continued undisturbed progress.

How greatly the message of Theosophy was needed in the world is evinced by the way that groups of Theosophists in the various countries of the world rapidly organised themselves, first into Theosophical Branches, and later into National Societies. The following record of the organisation of Branches, from the founding of the Society to the death of Colonel Olcott, shows how eagerly the message of Theosophy was welcomed by all, irrespective of race, creed, sex, caste and colour.

Organisation of Theosophical Branches by Quinquennial Periods

1875—1880 : England ; Greece ; Russia ; India ; Ceylon ; Scotland.

1880—1885 : United States of America (charters from India) ; Ireland ; Java ; British Borneo.

1885—1890 : Sweden ; Japan ; Australian Continent ; Philippine Islands ; Austria ; Tasmania.

1890—1895 : New Zealand ; Holland ; Norway ; Denmark ; Spain ; Germany ; Argentine Republic ; France ; Dominion of Canada ; Hawiian Islands ; Bohemia ; Canary Islands ; Bulgaria ; China.

1895—1900 : Switzerland ; Italy ; Belgium ; South Africa ; British Columbia, British West Indies ; Nicaragua ; Cuba ; Mexico ; Egypt ; Finland ; Algeria.

1900—1905 : Dutch East Indies ; Cuba ; Brazil ; Uruguay.

1905—1907 : Hungary.

Colonel Olcott travelled each year on the work of the Society, continually busy at the structural side of the Movement.

FIG. 149
H. S. OLCOTT

FIG. 150
H. S. OLCOTT

Many lecturers, of whom the foremost was Mrs. Besant, helped in all the countries where the Society was at work. In many new countries also, whenever the visit of a lecturer could be arranged,

work was begun. In 1901, Colonel Olcott sailed from India eastwards, and calling at Honolulu arrived in San Francisco. Then followed a long tour in the United States. He was present at the Convention of the American Section on May 25-27. In this year, C. W. Leadbeater spent six months in America, lecturing in most of the States. Colonel Olcott reached England in July, and in August sailed from Holland for Buenos Aires and Montevideo, returning in September to London, and finally reached Adyar towards the end of November.

Since the arrival of the Founders in Madras, the Annual Convention of the Society had been held at the Headquarters at Adyar. By this time, however, the Indian Section had grown, and owing to the vastness of the country, many members found it impossible to travel all the way from the north of India to the south for a brief Convention of four days. The General Council of the Society therefore altered the rule in the Constitution, and enabled thereafter Conventions to be held alternately at Benares and Adyar. The first of the Conventions at Benares was held in 1898. The rule was later further amended, enabling the Convention to be held every alternate year in Adyar and in any other city in India the Executive at Adyar might decide upon. Later still, a further amendment was made, instituting a World Convention of the T. S. outside India once every five years.

In 1905, after full consideration of all details by the General Council, the Society was registered under Indian law as an Incorporated Body. One clause in the registration is noteworthy. It declares that, should the Society ever cease to exist, the property of the Society is not to be distributed among the component Sections or individual members, but is to be handed over, under a decree of the Indian courts, to whatever Society in existence comes nearest to the T.S. in carrying out the purposes for which the Society is founded. As the Society is registered as a religious and charitable institution, it pays no tax on its income.

THE NEUTRALITY OF THE T.S.

THE Constitution of the Society has been carefully constructed so as to leave the greatest latitude for all types of activities by Theosophists, without the broad platform of the Society being in any way narrowed thereby. Except the statement as to the fact of Universal Brotherhood, no other Theosophical teaching has so far been officially endorsed by the Society. It is a strange fact that even this doctrine of Universal Brotherhood was not stated at first as one of the beliefs to which the Society is committed. It was only in 1878, after union with the Arya Samaj, that the idea of Brotherhood became the basis of the Society's activities.

FIG. 151
MRS. BESANT IN 1904

Though the T.S. has not officially stood for any particular set of philosophical concepts, nor endorsed any one religion, yet as a matter of fact Theosophists have, from the commencement, taken part in many kinds of religious activities. In 1880, both the Founders formally declared themselves Buddhists. To the end of his days, Colonel Olcott expended a great deal of his energy on behalf of Buddhism. Very few ever objected to the President of the Society devoting so much of his time to the development of one religion, because it was recognised that membership in the Society did not

limit an individual's activities, so long as he did not commit the Society as a whole to them.

When Mrs. Besant came to India in 1893 and, with her deep understanding of the spirit of Indian culture, threw a great deal of her energy into the revival of the glory of the ancient days of India, there were indeed a few in England who criticised whether a Theosophical lecturer, endorsed by the Society, had any right to go outside the mere bald proclamation of Theosophical principles. These few were alarmed that Mrs. Besant was committing the Society to Hinduism. Later on, when a certain number of Theosophists threw themselves with enthusiasm into Co-Masonry, a few protests were again made that the Society's neutrality was being infringed. In the Convention address of Colonel Olcott in 1905, he states his judgment on this general problem, whether Lodges and individuals of a non-sectarian Society like the T. S. do commit the Society as a whole, when they take up some particular line of activity which is congenial to them. His statement is as follows:

> During the past year some strong protests have been sent me against the mixing up of the Society with a system of Co-Masonry in which Mrs. Besant and some of our best members have taken a great interest. One chief objection has been the giving of our Branch Rooms for meetings of the new Order. For my part, I see no more objection for members to join this Society than any other, always provided that every necessary precaution should be taken to prevent the appearance of the Society as a body being in any way responsible for the basis or government of the Association. In this respect I should say that it would come within the same category as the E. S. T. or any other body composed of individual members. In view of my official position it would not be proper for me to have any personal relation with any of these bodies.

At the same time my wish to meet the legitimate desires and aspirations of my colleagues is proved by what I have done in the making of the present room for the E. S. T. in the new Library Building.

In 1902 E. S. T. members subscribed the cost of building the present rooms over the Eastern section of Adyar Library, and since then these rooms have been reserved for the use of E.S. members.

FIG. 152

OFFICERS OF UNIVERSAL CO-MASONRY, 1902, BRITISH JURISDICTION.

Mrs. M. S. Sharpe, Mrs. F. Faulding, Mrs. U. M. Bright, Miss E. Bright, Colonel W. B. Lauder, A. J. Faulding, Mrs. Annie Besant, Max Gysi, Mrs. I. Hooper, Herbert Whyte, Mrs. E. Lauder, Miss E. Ward.

DIFFICULTIES IN U.S.A., 1906

In 1906 the Society was plunged into a most unexpected issue. It was asserted that C. W. Leadbeater, who was very prominent as a writer and lecturer, had been giving to youths advice on the subject of their sex difficulties which many members thought utterly incompatible with his teachings as a Theosophist. On complaint being made to Colonel Olcott by the officers of the American Section, a Judicial Committee was called to enquire into the matter. Mr. Leadbeater admitted that he had given the advice to certain youths as a prophylactic, and that in his judgment it was a lesser evil than the advice given by many doctors. Every youth whom he had advised was kept under his observation, and his advice was strictly individual, to meet the particular needs of those placed in his care for training. He refused to admit, with regard to his remedy for the sex difficulties under which boys coming to maturity labour, that any moral standards were involved, as the advice dealt with a purely temporary physiological problem. Recognising however the resentment regarding the matter on the part of a large number of members, most of whom were in America, he offered his resignation and it was accepted. But this did not close the matter, as another large group of members held that, however reprehensible they might consider his advice to be, it in no way unfitted him to be a member of the Society.

This was the stand taken by C. Jinarajadasa, who at this time was a lecturer for the American Section. Many held with him that the principle of liberty in the Society was

being infringed, if members who held unconventional ideas as to the solution of sex problems were to be asked to resign because of those ideas. As Mr. Leadbeater had given the advice to youths gladly sent to him by parents for training, and as those youths were constantly with him, additional charges were made of immoral conduct.

A strong compact minority in America refused to endorse the action of the American Executive under Mr. Alexander Fullerton, which had asked for the resignation of Mr. Leadbeater, and it began working to elect a new Executive. Colonel Olcott arrived in America to preside over the Annual Convention in Chicago, hoping to smooth matters. He found the divisions too strong for his mediation. It was during this time that he cancelled the diploma of membership of C. Jinarajadasa, on charges preferred by the American Executive. These charges said that Mr. Jinarajadasa had endorsed the views of Mr. Leadbeater, which however was not the case, and that he had defied the American Executive and was fomenting trouble in the Section. This expulsion by Colonel Olcott was promptly taken up as unjustifiable, and Mrs. Besant lodged an appeal against the President's decision to the General Council. Colonel Olcott then placed the matter before the General Council, with the arguments of Mrs. Besant, who pointed out that the President-Founder was "misled as to facts and mistaken as to procedure", and that the stand taken by Mr. Jinarajadasa was not in favour of the advice of Mr. Leadbeater, but simply that the Society had stultified itself in the furtherance of its stated objects by holding that any particular set of opinions could not be held by a member within the Society. The General Council voted that Mr. Jinarajadasa should be reinstated. Colonel Olcott, however, died before the actual reinstatement could be made by him, and this was done later by Mrs. Besant as President.

The minority in the American Section who desired to rescind the action of the American Executive slowly increased

in number, and at its Convention in 1907 they became the majority and elected a new Executive, with Dr. Weller Van Hook (Fig. 153) as General Secretary, in the place of Mr. Alexander Fullerton. The disturbance in America affected several countries in Europe, but only a few members resigned, and only one or two Lodges disbanded. In *Theosophist*, February, 1908 (Supplement) and in the Convention address of 1908, two statements will be found by Mrs. Besant on Mr. Leadbeater's position on this matter.

FIG. 153
DR. WELLER VAN HOOK

The turmoil of 1906 in the T. S. over the sex question was not without beneficial result. For the first time, Theosophists had their attention focussed on this most vital of human problems. If there is anywhere a solution to be found, it certainly must be in Theosophy, if it is sought for in the right direction. Since the problem was so forcibly and so publicly brought to the attention of Theosophists in 1906, a great deal of light has been thrown on the ramifications of the subject by the investigations of medical men, especially neurologists. Psychoanalysis has thrown a flood of light on this recondite problem, and all earnest inquirers can to-day approach the problem not only with more knowledge but also with less emotionalism. The day is perhaps not far distant, when the new knowledge gained from both medical and occult science will show the way to a solution, which will restore to man his pristine purity, and put an end to the degradation which man has imposed on woman throughout the ages.

THE PASSING OF COLONEL OLCOTT

After trying to bring peace in the American Section in 1906, Colonel Olcott sailed on September 25 for Italy. A week later, he had an accident on board and fell down a stairway. This accident seriously impaired his health. Though in Italy he

Fig. 154

Colonel Olcott, Mrs. Annie Besant and C. W. Leadbeater, Adyar Convention, 1905

recovered sufficiently to sail for Colombo, on his arrival in Ceylon on November 24, he became seriously ill of heart trouble. He was conveyed to Adyar, but his health did not

improve. During the first day's Convention meeting on December 27, 1906, he was carried down from his room to the Convention Hall, but his address was read for him by Mrs. Besant.

FIG. 155
COLONEL OLCOTT IN 1906

In January, 1907, several events occurred of an occult nature which added to the disturbance of 1906 regarding C. W. Leadbeater. According to the statement issued by Colonel Olcott, the two Masters, who had since the Society's commencement been closely identified with it, appeared to him, and named Mrs. Besant as Colonel Olcott's successor as President. The Constitution of the T.S. gave him the right to *nominate* a successor, though the nomination had to be ratified by the vote of the Society. Colonel Olcott duly sent to all Sections an unofficial notification of the visit to him of the two Masters who had for so long inspired the work of the Society, and he *appointed* Mrs. Besant as his successor. The word "appointed" was obviously a slip, as his right was only to nominate and not to appoint. Colonel Olcott passed away at 7.17 a.m. on February 17.

FIG. 156
OLCOTT MEMORIAL

Colonel Olcott's body was cremated at Adyar, near the bank of the river. The Olcott Memorial (Fig. 156) was built to mark the site, and a Bo-tree, the sacred tree of Buddhists, was planted near it. Near to the Memorial is the Buddhist Shrine built in December, 1925. In the alcove of Headquarters Hall, a change was made, and a figure of Colonel Olcott was placed beside that of H. P. B. (Fig. 157). Colonel Olcott was a Freemason, and belonged to Huguenot Lodge No. 448, and was its Senior Warden in 1861. He was also in 1860 a member of Corinthian Chapter, Royal Arch, No. 159. His diplomas are now in the Masonic Temple, Adyar.

FIG. 157
STATUES OF THE FOUNDERS, HEADQUARTERS HALL, ADYAR

Henry Steele Olcott will, with his comrade H. P. B., stand apart from all successors to his office. Even while living, the Society loved to distinguish him by the title of President-Founder. But for his utter dedication to the cause of the Society, it would not have grown as it did. H. P. B. had an immense knowledge to give, and also a wonderful temperament which attracted workers to the cause of the Masters. But in the swift development of the organisation, a different temperament than hers was required, to weld into one constitutional body men and women of all races and creeds. It was Colonel Olcott's gift to the Movement that he was able to render that signal service. Though born in the youngest of the countries and into the white race, the moment he landed in India every prejudice of race and colour disappeared. So far as his creature comforts were concerned, he retained his western ways. But

in his heart and mentality, he opened out to his oriental brethren with wonderful adaptability. There is not a single person in India who knew him who ever saw the slightest trace of race or colour prejudice in him. His brethren of another race and colour were as himself, and so long as a man was devoted to the cause of Theosophy, Colonel Olcott was his comrade to the last.

FIG. 158
H. S. OLCOTT

Colonel Olcott was not able to give to the Movement any intellectual depth, nor did he ever profess to do so. He often misunderstood the drift of H. P. B.'s plans, because working under the restrictions of her orders, she was not able to reveal everything even to him. He felt he was often kept in the dark by her, and sometimes there arose in him an attitude of obstruction. This, however, he was willing to put aside the moment he understood. On many an occasion, he was left without advice or guidance, and had to rely only upon his own insight and judgment. It is on such occasions that his sterling worth came out, for he never failed the Society in giving to it the best he had, however much sometimes, as he would later admit, he might have acted more wisely.

There are few now living, in this year 1925, who remember him. Year after year, the number will be fewer still. But all those who retain memories of him give with united voice their testimony to a wonderfully pure devotion in him, and to a lofty dedication to the welfare of humanity. He thought of Theosophy not in terms of one religion or one country, but in terms of one World linked together in bonds of Tolerance and Brotherhood. No greater testimony can be

given to his character than to show what the Theosophical Society was, when he passed away and left it to his successor.

It is impossible, in such a brief history as this, to put on record the noble services of all the workers in all the countries where the Theosophical Movement has spread. It would be utterly invidious to single out some more than other workers, because the value of their services does not depend upon the length of their membership, nor upon any office they have held in a National Society. In Figs. 159—168 are shown a few of this noble band throughout the world, who were associated with Colonel Olcott as he travelled from country to country organising Lodges of the Society. The record is quite incomplete, because only a few photographs are at Adyar of the old workers, and only those photographs are reproduced in the present work.

Fig. 159

ADYAR HEADQUARTERS, RIVER FRONTAGE IN 1895

FIG. 160

TWO WORKERS FOR THEOSOPHY IN SPAIN, 1891: JOSÉ XIFRE AND G. MONTOLIU

FIG. 161
MAUNG TECKHA PHROO
1885—Burma

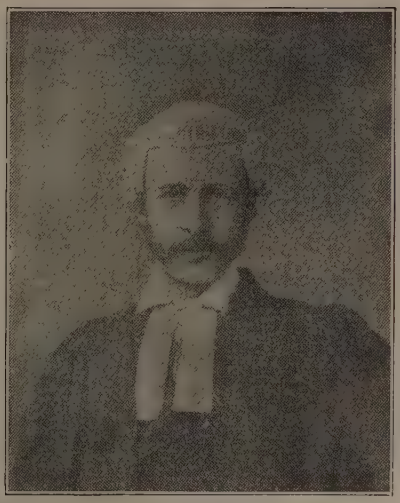


FIG. 162
J. W. BRODIE-INNES
Scotland

FIG. 163
LILLIAN EDGER
New Zealand and India

FIG. 164
W. B. FRICKE (Holland)
and H. S. OLCOTT

FIG. 165
COLONEL OLCOTT IN SWEDEN, 1900

FIG. 166
K. NARAYANASWAMI AIYAR

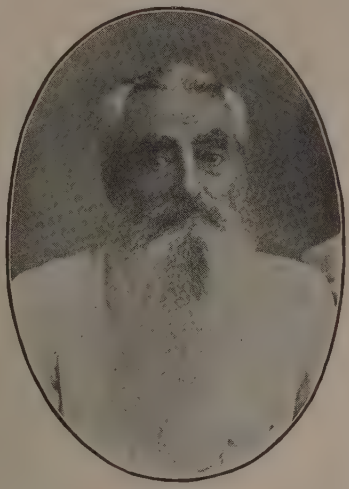


FIG. 167
DR. W. E. ENGLISH
Asst. Editor, *Theosophist*

FIG. 168
MEVR. PIET MEULEMAN
Holland

FIG. 169
MEVR. E. WINDUST
Holland

MRS. BESANT AS PRESIDENT, T.S.

THE taking of the office of President by Mrs. Besant was under somewhat stormy conditions. The message which Colonel Olcott sent to the Sections, concerning the appearance to him of the two Masters, and Their appointing Mrs. Besant to succeed him, was accepted by most Theosophists with reverence, but a minority insisted that Colonel Olcott was deluded. In an unofficial communication to the Sections, regarding the appearance of the Masters, he stated that he "appointed" Mrs. Besant to succeed him. He had in reality under the Constitution only the right to "nominate," not to "appoint," and in his official communication to the Sections he used the right word. But his use of the word "appoint," in his unofficial letter to the General Secretaries, gave an opportunity to those who desired to oppose Mrs. Besant. The chief reason for the opposition was her assertion that she believed in the purity of Mr. Leadbeater's life, while she totally dissented from the advice which he had given. However, immediately on Colonel Olcott's death, Mr. A. P. Sinnett, the Vice-President of the T. S., assumed charge as temporary President, till the voting was over. On July 6, 1907, Mrs. Besant was duly declared elected President by an overwhelming majority.

A new era now began, because Mrs. Besant was different from the President-Founder in having a conscious link with her Master. She had promised H. P. B. never to hesitate to state openly that she was a disciple of the Master who was the Guru of H. P. B. "Keep the link unbroken," was H. P. B.'s charge to her. She utilised the opportunities which this inner link

FIG. 170
MRS. ANNIE BESANT

gave her to develop the work of the Movement. While she was scrupulously careful in no way to infringe any article of the Constitution, yet since the Constitution in no way limited the individuality of any official of the Society, Mrs. Besant spoke openly of her occult relation to her Master, and how at all costs she would carry out whatever orders He gave. Naturally such a strong personality as that of the new President roused opposition in some, and this happened not only when she became President, but has continued throughout all the years that she has held that office. On the other hand, the vast majority of members were profoundly grateful to her for the lead which she gave them in making Theosophy practical. In the time of Colonel Olcott, the interests of members had largely been focussed in the development of religious and philosophical ideas, and very little work was done of a practical kind to apply those ideas to social problems. It is quite true that Colonel Olcott had from the commencement thrown himself with vigour into reviving the religious spirit of the Buddhists of Ceylon. He had also begun a most philanthropic work for the uplift of the "untouchables" of Madras in his "Olcott Panchama Free Schools". But except for these two lines of activities, he had not fostered any others among the members. Mrs. Besant, however, at once insisted upon making Theosophy practical, that is, in inspiring members to utilise their Theosophical knowledge in action for reform. She urged members to go out into various fields of activities—religious, social, philanthropic—to "theosophise" them. The many lines of activities which the members gradually took up under her leadership are now grouped under the Theosophical Order of Service.

The President of the T.S. is given the right under the Constitution to appoint the Vice-President, but the appointment is valid only after endorsement by the General Council. Mrs. Besant was about to reappoint Mr. Sinnett as Vice-President, when she decided that certain statements which he made, with regard to

the relation of H. P. B. to the Society, made such a divergence of views between President and Vice-President as would make co-operation between them impossible. She therefore appointed as Vice-President a distinguished Indian, Sir S. Subramania Aiyar, K.C.I.E., LL. D. (Fig. 171), late a Judge of the High Court of Madras, and a past Vice-Chancellor of the University of Madras.

FIG. 171
SIR S. SUBRAMANIA AIYAR
Vice-President, 1907—1911

In 1908, as the result of representations from many Sections, the members of the General Council were invited by the President to review the evidence in the Leadbeater case, and to consider whether on those facts there was any reason why Mr. Leadbeater should not re-enter the Society. The Council voted that Mr. Leadbeater be invited to resume his membership. He did so duly, and on the invitation of the President came next year to reside at Adyar, where he began continuous writing and lecturing. His contributions to Theosophy at this time are published in the works *Inner Life*, *Hidden Side of Things*, and in collaboration with Mrs. Besant *Man: Whence, How and Whither*. In this year, Mr. Sinnett resigned from the Society, and organised a new body, the "Eleusinian Society". Mr. G. R. S. Mead also, who had very ably contributed to Theosophical literature, resigned, and with some friends organised the "Quest Society".

It was in the Convention Report of the previous year that, for the first time, there occurs the phrase "Subsidiary Activities". From 1881, the Buddhist T. S. in Ceylon, which did not proclaim Theosophy but only fostered Buddhist education, had reported each year to Convention. After the

founding of the Central Hindu College, similar reports of work were presented to Convention. From 1904 onwards, the official reports from the Sections of the T. S. were separated from the reports of "subsidiary activities". Steadily the number of such subsidiary activities has grown, till to-day there are few lines of philanthropic and reform activities in which the members of the Society do not engage, in order to "theosophise" them.

Several times since, the same problem has arisen, and a certain number have always objected that others should take up subsidiary activities which they could not themselves endorse. Always the cry of the minority has been that the Society's neutrality is being infringed, and that its broad platform is being narrowed by a group of enthusiasts. Such an occasion arose towards the end of 1910, for during this year the Order of the Star in the East was organised, with the object of proclaiming the near coming of a great World Teacher, and of organising adherents to this faith into a definite movement to prepare the world for His coming. This thought of the coming of a great Teacher had been mentioned in esoteric circles long before. But it was at the conclusion of a lecture in Madras on December 31, 1908, that Mrs. Besant first publicly announced the advent of a great World Teacher.

THEOSOPHY IN GERMANY

The beginnings of the Theosophical Movement in Germany were in 1884, and were due mainly to the enthusiasm of Dr. Hübbe Schleiden (Fig. 172), assisted by the Gebhard family. Later, Dr. Franz Hartmann (Fig. 173) gave his aid. But in connection with the Judge case of 1895, Dr. Hartmann took the side of

Fig. 172
Dr. HÜBBE SCHLEIDEN

Fig. 173
Dr. FRANZ HARTMANN

the seceding members in America. Though he did not affiliate himself to W. Q. Judge's new organisation, he separated himself from the organisation in Germany which was attached to Adyar.

After his death, his followers have continued his work under Hugo Vollrath (Fig. 174), claiming to be the one and only Theosophical Society which gives the only genuine Theosophical teaching.

The Movement in Germany was profoundly vitalised by the entrance into Theosophical ranks of Dr. Rudolf Steiner (Fig. 175). He was a man both deeply philosophical and mystical, and he added his own special contribution to Theosophical teachings. He quickly gathered round himself disciples not only from the principal German Lodges, but also in some of the countries of Europe. Dr. Steiner however was unwilling to fit in with the broad platform of the T. S. Soon after the inception of the Order of the Star in the East, the German Section, of which he was the General Secretary, passed a rule that no member of the Order of the Star in the East could remain as a member in the German National Society. Fifty-five Lodges, comprising 2,447 members, agreed with Dr. Steiner in this

FIG. 174
HUGO VOLLRATH

FIG. 175
DR. RUDOLPH STEINER

matter. Such expulsion of a member, merely because of his beliefs, is so at variance with the standard of liberality required

by the Society, that the Charter of the National Society in Germany was cancelled by the General Council. There were however 14 Branches willing to carry on the broader tradition and the spirit of the T. S., and they were at once chartered as the National Society in Germany. Dr. Rudolf Steiner formed then a new organisation, "The Anthroposophical Society," which was in full consonance with his particular line of mystical teachings. He passed away in 1925.

FIG. 176

MRS. KATHERINE A. TINGLEY

Point Loma

(See Chapter "The Judge Case")

FIG. 177

PEKKA EVAST

General Secretary, Finland, 1907—1916, and since, head of "Rosy Cross Finnish Occult Research Society"

THE ORDER OF THE STAR IN THE EAST

When the Order of the Star in the East was organised in Benares, an attack was made upon it by a number of Theosophists who claimed that, because of the prominence in Theosophical circles of the founding members of the Order, the whole Theosophical Society was being committed to an idea which was no part of the Society's work. They protested that all Theosophists were being forced to accept new teachings, whether they were willing to believe them or not. A little colouring was lent to this criticism by the unwise enthusiasm of a few, who did not make sufficient allowance for the natural scepticism of those who could not accept the idea of the coming of a World Teacher. India especially was deeply affected by this strife, though it was only a small minority among the Indian members who believed that the Society was in jeopardy, because of the activities of the Order of the Star in the East.

But just as any fears which Christian Theosophists might have had in the eighties that the Founders were committing the Society to Buddhism, were dissipated in the natural course of events, and just as the fears that Mrs. Besant was preaching Hinduism through the Society, or that Co-Masons were dominating it, were found to be without foundation, so too time has proved the same with regard to the activities of the Order of the Star in the East. While that organisation has grown, it has in no way interfered with the development of the T.S. The Society has such a universal philosophy and such a wide platform, that all kinds of organisations and creeds can work under

its ægis, without in any way limiting the illimitable ideals and basis of the Society.

Inseparable from this disturbance over the commencement of the Order of the Star in the East, is another which took place in India. This was an attack on Mrs. Besant by some Hindus representing Hindu orthodoxy, aided in their attack by those Theosophists who were violent in their antipathy to the Order. The Head of this Order was in 1909 a boy, and Mrs. Besant had been given by the father the care of training and educating J. Krishnamurti and his younger brother Nityananda. She had called Mr. C. W. Leadbeater to assist her in the task.

FIG. 178

J. KRISHNAMURTI IN 1911

This gave a target for the revival of the old attacks against Mr. Leadbeater. The father was well-meaning but weak, and especially sensitive to any criticism of his neighbours. As his son was now under unorthodox influences and had given up caste limitations, the enemies of Theosophy worked upon the father and stirred him up to resentment. No one could question that the boys were in every way better

looked after and trained, under Mrs. Besant's care, than they had been at home since their mother's death, while at school they were cruelly beaten in the usual brutal way, so that school was a terror to them; but all this weighed little with the father, when he felt the pressure of orthodox caste opinion. Finally in 1912, he brought a suit against Mrs. Besant, claiming that young Krishnamurti and his brother should be handed back to him. To this both the boys strenuously objected, and they stood affectionately and loyally by Mrs. Besant and Mr. Leadbeater. The old charges against Mr. Leadbeater were revived, with additional ones concocted in order to further the plans to thrust the two boys again into the evil conditions from which they had been rescued by Mrs. Besant. Both the boys had been to England with her in 1910, and had gained a glimpse not only of happier possibilities of life, but also, for the first time since the death of their mother, they knew what it was to be surrounded by loving friends and comrades. Mrs. Besant therefore refused the request of the father, that the boys should be returned to him.

It was on this point, and this point only, that the plaintiff won his case, the Court holding that a father could not divest himself of his right to the custody of his children. The Judge found against the plaintiff on the charges he made; the Judge characterised his evidence as "not to be relied on". He had stated that he heard of the occurrence in 1910, and if that were true, he left his sons in the company of a man whom he supposed had "just committed a disgusting crime upon one of them". His conduct showed that he thought "only a violation of caste rules" had occurred. He did not mention the charges made "when he raised the question of this separation" in 1912. "The plaintiff's evidence is not reliable"; "he has, in my opinion, attempted to strengthen his case with lies"; "the alleged acts were not committed". These perjuries, however, did not, in the opinion of the learned

Judge, render him unfit "to be the guardian" of the boys, so Mrs. Besant was ordered to hand them over to the father, but they were made wards of Court. On account of his false charges, the father was ordered to pay the costs of the suit. The Judge very improperly stated that he considered that Mr. Leadbeater's opinions rendered him unfit to be a tutor of boys. If he is still alive, he must be astonished to know that those opinions are now publicly discussed without any suggestion that they are "immoral". The Appeal Court confirmed the decision of the original Court, but threw all the costs on Mrs. Besant. Sure of the justice of her case, Mrs. Besant appealed to the Judicial Committee of the Privy Council, which considered the welfare of the sons as more important than the supposed rights of the father, and the case was won on her own brief.

Before the suit of the father could be begun, Mrs. Besant had sent the boys to England to continue their education. By the judgment of the Court, the two minor boys had been made wards of Court, and it decreed that Mrs. Besant should produce them. As the two boys refused to return to the father, Mrs. Besant was in the situation of being ordered by the Court to do what was utterly impossible. Finally, as just said, Mrs. Besant appealed to the Privy Council in London. When the case came before the Privy Council, the two boys were for the first time represented by their own advocate, and they made their representations direct, and gave reasons why they did not desire to return to their father. The judgment of the Privy Council laid down for the first time for India what is the law in England, that where minors are at an age of discretion, they must be represented in all matters vitally affecting them. The Privy Council decided that, having failed to do so on this most important point, the judgment of the lower Courts in India must be set aside. This brought the whole trouble to an end, but left the position as between Mrs. Besant and the father exactly as it was at the beginning. The appeal being in her

favour, she was given costs against the father. But as the father was a poor man, and as he had been supplied with funds for his suit by the enemies of the T. S., Mrs. Besant refrained from pressing the matter of the costs awarded to her, and did not even claim the return of the costs paid to the father by her on the award of the High Court in its original and appeal decisions.

During this troublous period, the enemies of Theosophy in Madras stirred up various attacks in the papers of an outrageous character against Mrs. Besant. Because she had refused to credit all the stories of immorality circulated about Mr. Leadbeater, her enemies who desired to humiliate her levelled a charge against her, that she herself advocated the particular solution of the sex problem, which had been suggested by Mr. Leadbeater in the events of 1906. In order to save the good name of the Theosophical Headquarters at Adyar from the scandalous rumours which were being circulated, Mrs. Besant brought cases for defamation in the Police Courts. But so hostile was Madras then to the Theosophical Society, that the magistrates allied themselves with the public opinion of the city, and refused to grant her relief. But these cases in the Courts drew a great deal of attention to the Theosophical Society, and those Indians who were sufficiently unorthodox as to caste matters, or had an enquiring turn of mind, gained for the first time a great deal of knowledge as to what the Theosophical Society stood for. The publicity which the Society gained, though it was based upon utterly untrue charges, yet brought to the Society in India a larger number of members at this time than at any time previous.

EXPANSION OF ADYAR

When Mrs. Besant became President, the Society owned 27 acres. By the end of 1911, she had increased the Adyar Estate to 253 acres. This was done by purchasing the properties which are now known as Blavatsky Gardens, Olcott Gardens, Besant Gardens, Damodar Gardens, and Besant Grove. Alsace Grove was added in 1910. At her appeal, members sent contributions to pay for the enlargement of the Society's estate, while she herself out of her earnings gave repeatedly large sums to the Society's budget. Many members have given not only donations in money but buildings also, to enable the work of the Society to be done more efficiently. B. Ranga Reddy gave Bhojanasala; A. Schwarz, Damodar Gardens; J. R. Aria, Besant Grove; and Charles Harvey, both Leadbeater Chambers and the new building of the Theosophical Publishing House. A Laundry and a Dairy were established, as also an electrical Power House to generate electricity for the estate.

During Colonel Olcott's time, Adyar was not intended to be a place for students, but only for the few workers necessary for the administration of the Society. Mrs. Besant made special arrangements for the accommodation of such students as cared to come, for one or more years, both to study and to help in the work. This necessitated the erection of special students' quarters, and these are the present Bhojanasala, Indian Quadrangle and Leadbeater Chambers.

OCCULT CHEMISTRY

In the summer of 1895, Mrs. Besant and Mr. C. W. Leadbeater began a clairvoyant investigation into the structure of the chemical elements. The investigations dealt only with three elements, Hydrogen, Oxygen and Nitrogen. Descriptions were published, with drawings of these elements as seen by the magnifying power of clairvoyance. The work was resumed in 1907, at Weisser Hirsch in Germany. C. Jinarajadasa was then present as clerical assistant, and he recorded the work done, and drew diagrams to illustrate the investigations. On her return to India, Mrs. Besant published in the *Theosophist* month by month the investigations into the structure of the elements. The articles were republished as the book *Occult Chemistry*. Further investigations were made in 1909. These investigations recorded several elements not on the Atomic Table of Elements of 1907. Some of the new elements recorded are since known as Isotypes, while others took their place in the gaps then existing in the Periodic Table.

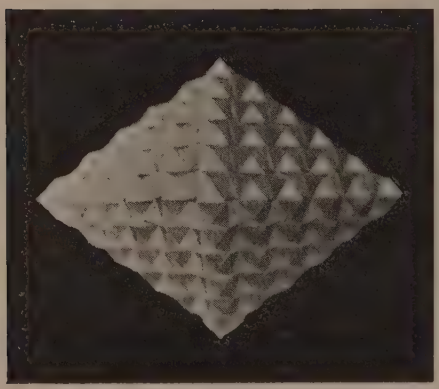


Fig. 179
MODEL OF THE DIAMOND

All the investigations up to this date dealt with the structure of the chemical elements. In the investigations of 1895, the appearance of a molecule of water had been noted, but a fuller investigation was not then undertaken.

In 1919 and subsequent years, a new series of investigations into the structure of chemical compounds was undertaken by Bishop Leadbeater. A few investigations were also made into crystallisation, and a description given of the process of crystallisation of the diamond. Acting as recorder of these investigations, C. Jinarajadasa published in the *Theosophist* from 1919-1925 all the material placed in his hands during these investigations.

This line of highly technical research has enabled some students to realise more fully certain elements of Theosophical teachings. It is an axiom in Theosophy that the whole universe is the embodiment of a Divine Mind. But that truth is clearly grasped only when the arrangement of the protons and electrons within a chemical atom is studied, and it is seen how the Divine Mind builds even in the atom. In every kingdom of life, the Divine Mind rules and guides, and the study of Occult Chemistry has been to some one of the most inspiring departments of Theosophical knowledge. Side by side with the researches into the chemical compounds, a few models have been constructed and these now remain at Adyar (Figs. 179, 180).

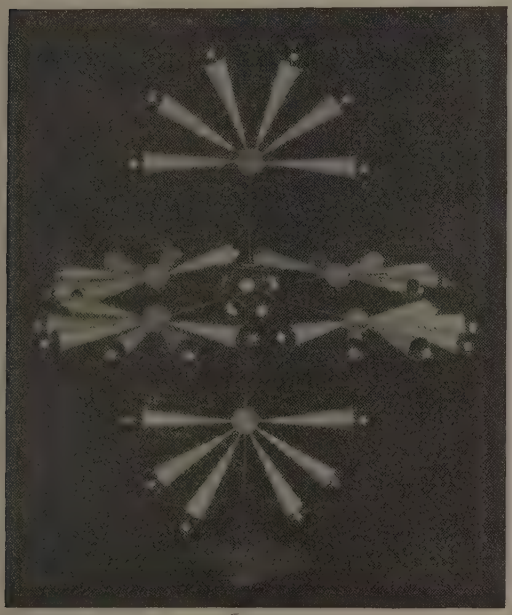


FIG. 180

MODEL OF BENZENE C_6H_6

MRS. BESANT'S INDIAN WORK

In connection with the application of Theosophical truths to life in India, Mrs. Besant insisted on Indian members doing their utmost to change the social conditions of the country. With this in view, she organised in 1906 two associations called "Sons of India" and "Daughters of India". In 1912, a new departure was made by her in the Theosophical Order of Sannyasis. This Order is composed of Hindu Theosophists who take vows of renunciation like regular Sannyasis, but dedicate themselves especially to spread the message of Theosophy. At this time also, an organisation known as the Stalwarts was founded. The Stalwarts took a pledge to show by their personal example that they dissociated themselves from certain evil customs in the country like child marriage.

Elsewhere is narrated the attacks on Mrs. Besant and the Theosophical Society, which took place in 1913. Towards the end of this year, Mrs. Besant definitely began to work in the political field. In October and November, 1913, she delivered a series of stirring addresses, on social and political reform, which bore the general title of *Wake Up, India.* She founded also a weekly, *The Commonweal,* and definitely entered the political field in India, as long ago she had entered the social and religious fields. Next year, she purchased the *Madras Standard*, and changed its name to *New India.* The stirring history of her activities in this department need not be here recorded. But one result was that, throughout India, the public began to see that Theosophists are not a set of dreamers, but a body of devoted patriots, whose love for their Fatherland or Motherland is not less because

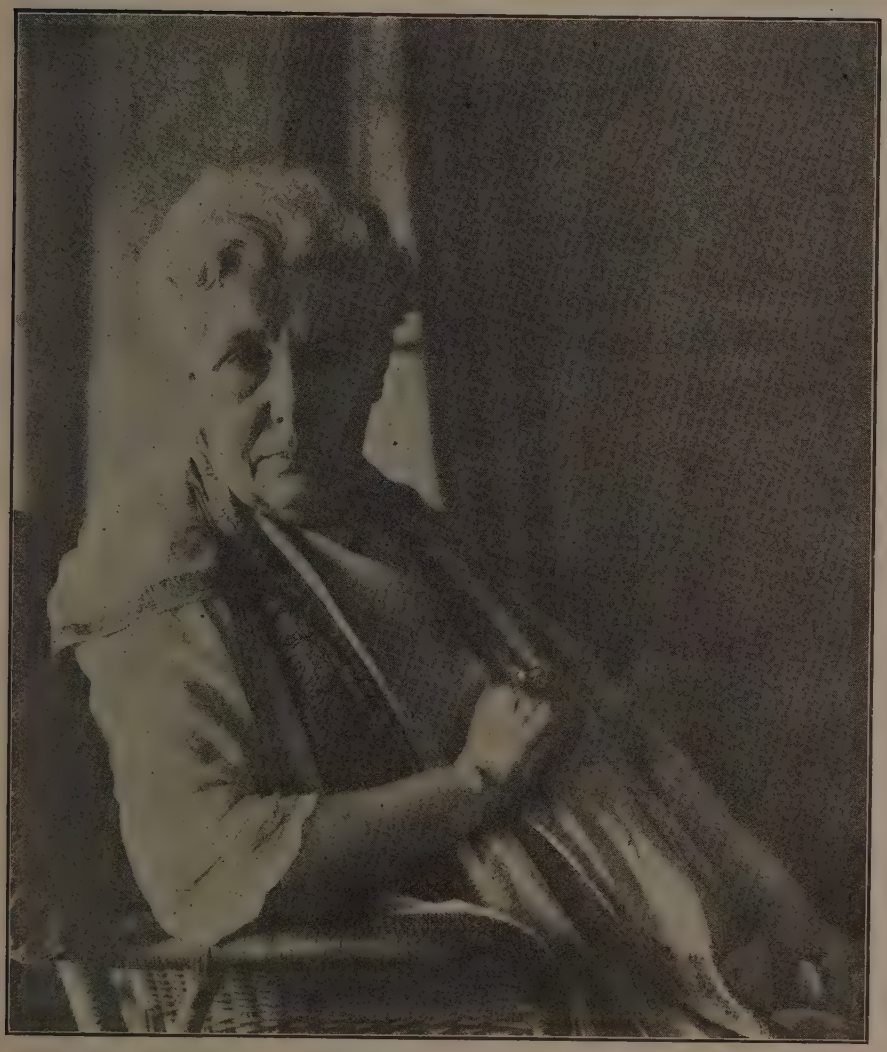


FIG. 181
MRS. BESANT IN 1915

they have a liberal attitude to religion, or an international outlook to problems of race. From this time onward, though Theosophists have been misunderstood repeatedly both by the Indian Government and the Indian public, it is however generally recognised that Theosophists aim, on the one hand at making India a Self-governing Dominion within the British Empire, while on the other hand they desire for all Indians the fullest freedom within their own Motherland.

Mrs. Besant's work for the political uplift of India roused against her the opposition of the Government, and orders of "internment" were served on her by the Government of Madras on June 16, 1917. Similar orders were served at the same time on her assistants G. S. Arundale and B. P. Wadia. On

FIG. 182
G. S. ARUNDALE

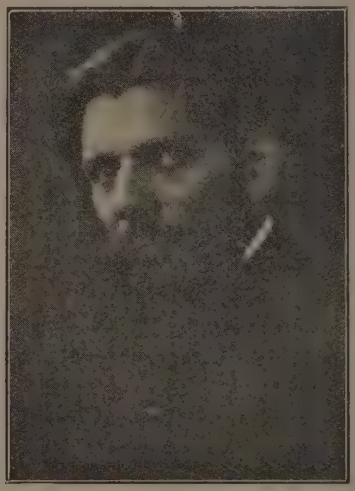


FIG. 183
B. P. WADIA

June 21st, Mrs. Besant went into internment at Ootacamund in the Nilgiris. There then ensued in city after city such vehement denunciations of the Government's action that finally, on the 17th of September, Mrs. Besant was released from internment. This

year she was elected President of the Indian National Congress, and she presided at its session in Calcutta. In her address in December as President of the Congress, she outlined certain "Problems of Peace" which were in urgent need of solution. These were: National Education, Reform in Penology, more just treatment of Labour, the uplift of the Submerged Classes, National Service for all, and an equal Standard of Morals for both sexes.

FIG. 184
MRS. BESANT
as Commissioner of Boy Scouts

In this year, just before Mrs. Besant went into internment, she organised a striking association called "The Order of the Brothers of Service". In this Order, the members of the highest grade contribute all their earnings to a common fund. No vows for life however are taken, and any Brother of Service can retire at will. One grade of the Order is composed of Lay-Brothers who donate one-tenth of their income. Since its organisation in 1917, the Brothers of Service have given invaluable aid in the development of the Theosophical Movement in India. But for their service, the educational work of the Theosophical Schools could not have been done. They have also worked most efficiently in various departments of the T. S., as also for the Order of the Star in the East. They are a select body of men and women with high

qualifications and capacities, taking vows of Renunciation, Obedience and Service, and recognising the Brother Server of the Order, Mrs. Besant, as their Head.

In 1918, another activity of Mrs. Besant was the organisation of the Indian Boy Scout Movement. Very able assistants in this work were F. G. Pearce and M. V. Venkateshwaran, who began the Scout Movement in Madras Presidency at Madanapalle. Later, Dr. Besant's Boy Scout Movement affiliated with the Baden-Powell Scout Movement in India, and to-day they form one body. The Indian Scouts wear turbans, while the Baden-Powell Scouts wear hats. On April 6, 1921, Mrs. Besant was appointed Honorary Commissioner for all India of the Boy Scouts Association.

In 1921 also, a signal recognition of Mrs. Besant's services to the cause of Indian Education was the conferring on her of the degree of Doctor of Letters by the Benares Hindu University. By the statutes of the University, none but Hindus can be on its governing body, but by special act of the Indian Legislature an exception was made in the case of Dr. Besant, and she is the sole person, not born a Hindu, who is on the governing body of the University. The Benares Hindu University began as the Central Hindu College which she founded.

THE GREAT WAR

By 1914, the clouds of opposition to the Society began to clear, and its work developed harmoniously in each National Society. In August of this year, the Great War began, and Mrs. Besant took a definite stand on behalf of the Allies. This was naturally misunderstood and resented by many members, who belonged to the countries which were in opposition to the Allies. In each country involved in the War, members of the Society did their utmost with all their fellow citizens to serve their country to the best of their ability. Necessarily, owing to war measures, no communication was possible between the Headquarters at Adyar and the members and Lodges in the countries at war with the Allies; the National Societies in the "enemy countries" had to be officially treated as if they were no longer part of the T.S. As soon, however, as peace was declared, and the war regulations regarding communication with enemy countries were abolished, the old bond was resumed, and all the National Societies became once again one united organisation under one President. The first large meeting of Theosophists, after the War, was in Paris in July, 1921, at the First World Congress of the Society.

C. W. LEADBEATER IN AUSTRALIA

In 1914, Mr. C. W. Leadbeater, who had resided at Adyar since 1909, left for Australia on a lecturing tour. He had previously made a tour in Australia and New Zealand in 1905. After lecturing in Australia and New Zealand, serious ill-health necessitated his remaining in Sydney, which thus became his permanent headquarters. This led to a very rapid development of Theosophical work in Australia.

In 1922, the Australian Section of the T. S. was profoundly disturbed at its centre Sydney. Mr. T. H. Martyn, who for many years had been a strong centre of influence and inspiration to Australian members, had been appointed General Secretary in 1917. Three years before this, C. W. Leadbeater, after his second tour in Australia, had finally settled in Sydney. As the result of Mr. Leadbeater's work, large numbers were drawn to Theosophy, and the small hall owned by the Sydney Lodge in Phillip Street was found too inadequate. Under the leadership of Mr. Martyn, funds were collected to build a larger hall, and this was rapidly done. An eight-storey building was erected in 69 Hunter Street, and the hall in it was named King's Hall, in token of allegiance to the Inner King of the World, in whose Hand rest the destinies of all mankind. The long courses of lectures by Mr. Leadbeater steadily drew large audiences, and Sydney Lodge became a very forceful centre of Theosophical propaganda in Australia.

At this time there began, in Australia, a Christian reform Movement which had started in England. Bishop James I. Wedgwood, after his consecration in England into the English division

of the Old Catholic Church of Holland, came to Australia, where he consecrated Mr. Leadbeater, who had been ordained in the Church of England in 1878. Two more Bishops, J. A. Mazel and I. S. Cooper, were consecrated in Sydney in the course of the next three years. About this time, Bishop Wedgwood and his synod of Bishops changed the term "Old Catholic Church," which had designated them, into "Liberal Catholic Church".

FIG. 186
C. W. LEADBEATER IN 1914

In the beginning of this Christian work in Sydney, Mr. T. H. Martyn was quite sympathetic. He was not drawn to ceremonial Christianity, but recognised that others were, and was willing to help in any good cause. But he determined to restrict himself to Theosophical propaganda, and to the fostering of a Co-educational School, which had just been started.

In the early stages of the Liberal Catholic Church in Sydney, when its members did not possess a hall or church of their own, their services were held in Penzance Building, Elizabeth Street. The very rapid growth of the Liberal Catholic Church roused jealousy in an ever-increasing number of members of the Sydney Lodge. The situation was complicated by the strong antipathy

FIG. 185

C. W. LEADBEATER IN AUSTRALIA. 1905

Standing: ———, ———, J. W. Hunt, B. Hodgson-Smith, W. R. Ray, F. Kunz.

Seated: Mrs. Wilhelmina Hunt, H. W. Hunt, C. W. Leadbeater, S. Stead, J. B. M[illegible]

which Mr. Martyn had to certain members of that Church. Then began a period of increasing friction, though by this time the Liberal Catholic Church had purchased a building for its Church. No services were held in any building in Sydney which was used for T. S. purposes. A bitter cause of strife was the demand made by one prominent member of the Liberal Catholic Church, who had been a Theosophical lecturer for several years, that when he lectured on the platform of the Sydney Lodge he should be given the title of his rank as a Christian priest. This was bitterly opposed by many of the Sydney Lodge. In April, 1922, Mr. Martyn and his fellow-trustee of the Sydney Lodge premises refused to allow members of the E. S. T. to continue meeting in the room which they had rented for years at King's Hall. A large part of the funds for building the first hall of Sydney Lodge in Phillip Street were contributed by T.S. and E.S. members. On the sale of this hall, a profit of £ 7,500 was available for building a larger hall, and the building known as King's Hall in Hunter Street was erected. As more than half the funds for the erection of the King's Hall building had been contributed by T.S. and E.S.T. members, who later had enrolled in the Liberal Catholic Church, and as also the actions of the Sydney Lodge throughout had been to attack the young Church, this last action of ousting the E.S.T. came as a climax to a long series of intolerant actions. The hostility thus openly shown to the E.S.T. brought matters quickly to a head.

FIG. 187.
T. H. MARTYN

From 1914, during the first years of his work in Australia, Bishop Leadbeater had resided with Mr. Martyn. Soon

after the organisation of the Liberal Catholic Church, he left Mr. Martyn's home and took up his residence at the home of Mr. and Mrs. G. Kollerstrom. Mr. Martyn had long known of the attacks on Bishop Leadbeater, and was perfectly familiar with the whole history of the 1906 case. He had further known Bishop Leadbeater intimately for many years, and refused to credit any of the insinuations against him. However, his increasing hostility to the Liberal Catholic Church made him at last turn against Bishop Leadbeater also.

On May 9, the President of the Society, Dr. Annie Besant, arrived in Sydney on a visit. Her refusal to lend weight to the continued intolerance of the Sydney Lodge drew its full hostility for the time away from the Liberal Catholic Church on to her. Mr. Martyn and his friends then gave to a newspaper in Sydney their version of the difficulties between the Sydney Lodge and the Liberal Catholic Church. This resulted in a public campaign in papers in Sydney against Dr. Besant and her fellow-workers, and against the Liberal Catholic Church and its chief officers. It was during this period that all the pupils of Bishop Leadbeater who were in Sydney went of their own accord to the Sydney police headquarters, and answered all questions put to them, and bore testimony to the falsity of all the insinuations against him.

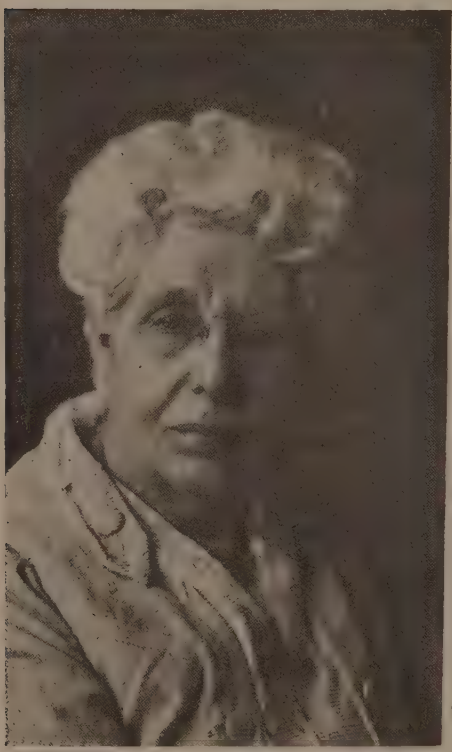


FIG. 188
DR. BESANT IN AUSTRALIA, 1922

The next year, at the request of the General Secretary of the Australian Section supported by his Executive, the President of the T.S. cancelled the charter of the Sydney Lodge, and also the diplomas of Mr. Martyn and eleven other members of the Australian Section. Charters and diplomas are issued by the President of the T.S. as Executive Officer of the General Council of the T.S., and they are cancelled by the President under the same authority. But an appeal has always lain from any action of the President to the General Council. On the revocation of the charter, the Sydney Lodge however did not appeal to the General Council, but withdrew from the Society altogether. They then made a new organisation, and called it "The Theosophical Society". Legal action on the part of the Australian National Society stopped the usurpation of its title by the new body. The new organisation then took the designation, "The Independent Theosophical Society," and elected Mr. Martyn its President. One year later, Mr. Martyn passed away.

FIG. 189

THEOSOPHICAL SOCIETY, ROME, 1897

Sitting, first row :————, Sig.a O. Calvari, Decio Calvari,————, Miss L. Murray, Miss M. Carr.

Sitting, second row : Mrs. Mallet, Sig.a Aureli, G. Aureli, Mrs. Besant, E. Manucci, Mrs. Murphy.

Standing, first row : ————, Sig.a A. Giaccone,————, Mrs. I. M. F. Terrell, Miss E. Bright, Mrs. A. C. Lloyd, Miss E. Mallet, ————, Bertram Keightley.

Standing, second row :————, P. Gentilucci,————, Colonello P. Ballatore, Capitano O. Boggiani, Miss G. Mallet,————.

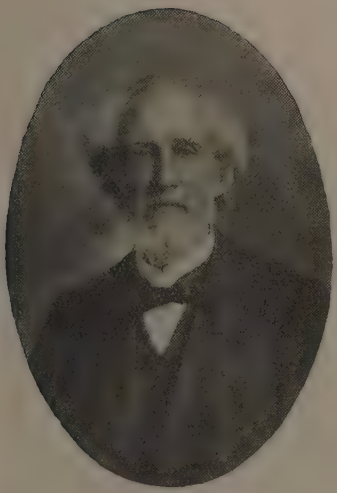


FIG. 190
DR C. W. SANDERS
Gen. Sec., New Zealand, 1897-1916

FIG. 191
MISS C. W. CHRISTIE
Lecturer, New Zealand

FIG. 192
J. C. STAPLES
Gen. Sec., Australia, 1894-1897

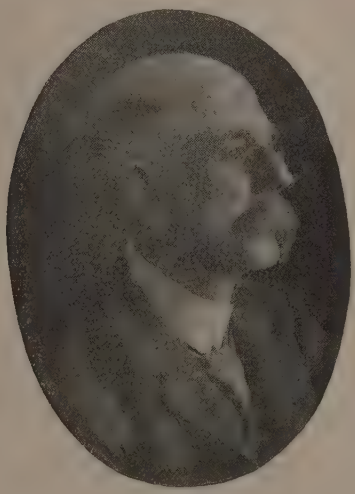


FIG. 193
W. G. JOHN
Gen. Sec., Australia, 1902-1916

THEOSOPHICAL WORKERS WHO HAVE GONE TO THE PEACE

FIFTY YEARS OF SERVICE

THE year 1924 saw the Jubilee of Dr. Annie Besant's fifty years of public service. A remarkable meeting was held in Queen's Hall, London, at which representatives of over one hundred organizations in which she had worked came forward, to show their admiration and appreciation of her splendid record of work for humanity. After the addresses by speakers from representative organisations, Dr. Besant addressed the audience in the following terms:

> It is very difficult for me to speak after I have stood—or rather sat—here listening to all the generous and loving words that have been spoken to me to-night. And as one old friend was spoken of after another, with whom it had been my privilege and my happiness to work, as allusions were made to Charles Bradlaugh, to Herbert Burrows, and to so many with whose friendship I have been blessed, and who have passed out of the physical side but still remain the living souls I know, the Hall has almost seemed to be more full of the invisible than of the visible, crowding to give one word of cheer to an Old Comrade whom they have left behind. And then my thoughts ran back to the days when I was still a child, and when—for I was a child fond of reading heroic stories, stories of great fights for truth, for justice and for freedom—my heart used to sink within me as I thought: "The heroic days are over, and there is nothing left to look forward to,

of struggle, of heroism, of noble work"—for so the children dream! And I would say to those of you who are young to-day: Look forward to a future full of nobler tasks that you may do, that we have left undone: full of greater causes that you may serve, that we have not been able to find: for humanity is ever young, though men and women may grow old, and humanity is ever rising higher and higher when her children serve her generation after generation: for the world renews her youth and the age that is behind gives birth to the age that is to come. And some have said that I am young. Yes! Because there is no age for those who strive to live in the Eternal.

Some have spoken to-night about work, about sacrifice; but I wonder whether all of you know, as I know, now that my body is old, that there is no joy like the joy of sacrifice for a great Cause, that there is no sorrow in it, but the bliss which comes from the privilege of working for that which is greater than one's self. And I remember—in those days when I had lost the faith of my childhood and had not yet reached onward to the greater faith that I embraced one-and-thirty years ago, and that grows for ever brighter and brighter, more certain and more certain as the years go on—I remember when Herbert Burrows and myself were walking in London streets, going back from a meeting of omnibus-men who had no time to join and work and plan for shorter hours, and we could only find them about mid-night, and as we tramped through the snow and the mud I turned to him and said: "Herbert, I wonder why on earth we go on doing this," and his answer was: "We can't help it!" And in that there is a great truth, for the God who unfolds within us pushes us onwards

even when our eyes are blinded to His Glory, and it is He who is the only Worker, He who is the only Sacrifice, He who living in our hearts is the only Inspiration to Service. And just as we come to know that that is true, then it is that we know that nothing that our bodies and our brains and our hearts can do is our work at all, for all work is His alone and there is none other. And we realise that we work in His power and He is never weak: in His strength, and He is never feeble; in His youth, the strong immortal Youth who never grows old. And I would say to every one of you that that power dwells within you, and that Strength is the strength of the Divine Spirit and the body is only the temple of the living God; and then you will realise that it is not you who work, but it is He, it is not you who plan, but He who plans, and that all you have to do is to make yourselves a channel for that mighty Life in which the universe is living. And who shall dare to say that anyone in whom that Life abides—and He abides in every one of you—that you cannot make a new Heaven and a new Earth by the Christ and the God within you, from whom alone you can ever be strong, by whom alone you can ever conquer the obstacles in the way.

And that would be my word to the young and the old among you: Trust the Divine Life within you and the Divine Life within your fellow men, realise that it is in you and you will see it is in every one around you. Then you will doubt no longer.

And—if I may finish with words which I believe to be intensely true, and which are so often left only half said—when Kipling spoke about the East and the West

and "never the twain shall meet," he went on to say:

> But there is neither East nor West, Border, nor Breed, nor Birth,
> When two strong men stand face to face, though they come from the ends of the earth!

And that is true, whether they be from Britain or from India. Whether it be from one side of the world or the other, there is only One Life, and we are one in Him, and we shall bring the outer lands together because the Inner Life is ever one.

A Bibliography of the works of Dr. Besant, prepared by Theodore Besterman, was issued at this Jubilee year of service. The first publication of Dr. Besant was in 1873, a pamphlet of twenty pages. From this first pamphlet to the date of issue of the Bibliography, 326 works are enumerated of which she is the author, and 24 more of which she is joint-author. A pamphlet which shows Dr. Besant's early interest in the welfare of Indians was written in 1879, and bears the title: "The Story of Afghanistan: or Why the Tory Government gags the Indian Press. A Plea for the Weak against the Strong."

It was in this year 1925, that the Theosophical Society organized a new movement among young Theosophists. At the President's initiative, the General Council voted to make special arrangements to facilitate the work of minors as T.S. members, and they now form special Youth Lodges within each National Society. These Youth Lodges, consisting of minors and of adults up to the age of twenty-five, have organised themselves into an international Federation of Young Theosophists, to develop lines of Theosophical work suited to their age and temperament.

THE JUBILEE YEAR

On July 4th, 1925, Dr. Besant sailed from Bombay to England carrying with her the "Commonwealth of India Bill". This Bill is the result of three years' work by many Indian patriots who desire to present to the British Parliament a Constitution for India made by Indians. The Bill was presented for its first reading in the British Parliament on December 17th. Dr. Besant's political activities for India, both in India and in England, have been combined with her Theosophical work, and each year that she has visited England, a series of lectures on Theosophy has been given in Queen's Hall, London, not to mention frequent lectures in the principal cities of Britain. In the Jubilee year of 1925, she lectured in Queen's Hall on "World Problems of To-day":

Fig. 194
Dr. BESANT AND J. KRISHNAMURTI AT OMMEN, 1924

September 13th	A Survey of World Conditions. Should they be changed by force or reason?
September 20th	The Problem of Colour. To whom does the world belong? The burden of civilization.
September 27th	The Problem of Education. Education and Culture. The necessity of Beauty in a Nation's Life.
October 11th	The Problem of Capital and Labour. The organization of Production and Distribution.
October 18th	The Problem of Government. Autocracy, Aristocracy, Democracy. Rights and Duties, Order or Chaos? Brotherhood or Death?
November 1st	The Coming of the World Teacher.

On Dr. Besant's departure for England in July, the Vice-President was left in charge at Adyar, to make the necessary preparations for the Jubilee Convention. Numerous Committees were organised for this work. All members, both resident at Adyar and visitors, are co-operating to make the Jubilee Convention a success. On November 25th, Dr. Besant with Mr. J. Krishnamurti, Bishop J. I. Wedgwood and Bishop G. S. Arundale and others arrived in Madras. On December 2nd, the President and the Vice-President travelled to Ceylon to meet Bishop Leadbeater and his party of 73 members from Australia and New Zealand, and escorted them to Adyar, where they arrived on December 6th.

FIG. 195
DR. ANNIE BESANT

ANNIE BESANT AND C. W. LEADBEATER

Only historians of the T. S. who will add to this book will be able to evaluate rightly the services of Dr. Annie Besant to the Theosophical Movement. Elected President in 1907, re-elected again in 1914 and 1921, the Jubilee year of the Society sees her at the head of a vast organisation which is full of enthusiasm in the cause of Theosophy. True that many who were once in the Society have left the organisation, each taking the message of Theosophy in his or her own way. But in spite of those who have left, the Parent Society founded by H. P. Blavatsky and H. S. Olcott is vaster than the Founders could have dreamt, when they made their small nucleus in New York in 1875.

Growth of the T.S. during Dr. Besant's Term as President

	H. S. Olcott 17th Nov., 1875 to 17th Feb., 1907	Annie Besant 17th Feb., 1907 to end of Dec., 1925	Total
Members ...	32,132	83,970	116,102
Lodges ...	913	1,523	2,436
National Societies ...	11	30	41

One part of the steady growth of the Society is due to the services of the two original Founders, but another part of its growth is due to Dr. Besant and to another who has worked with her as her colleague, C. W. Leadbeater. Each of these two has contributed to the development of the Movement. It is difficult to appraise the impetus given to Theosophy by the

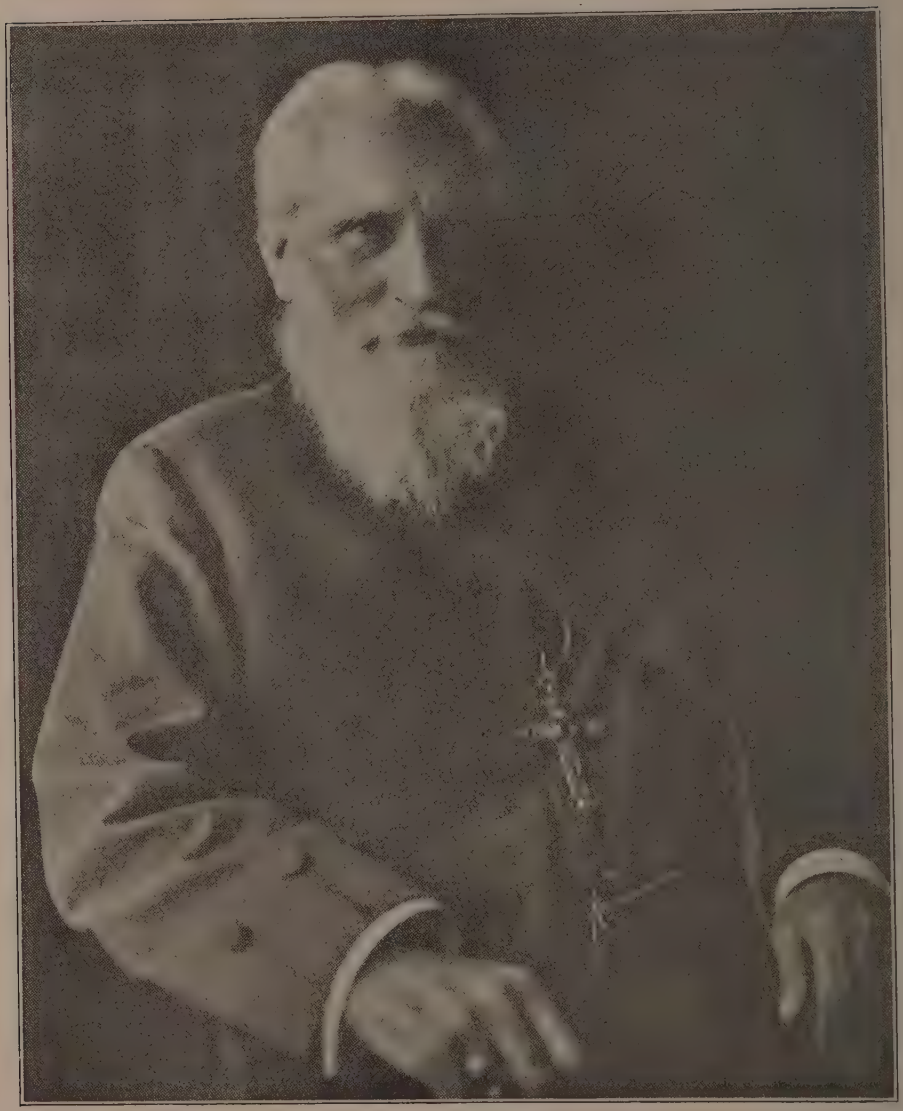


Fig. 196
Rt. Rev. C. W. LEADBEATER

lectures and writings of the former. Theosophy has been presented by her with such lofty idealism and unbounded enthusiasm as have made it a living power in the lives of tens of thousands, to whom the Theosophical teachings of the earlier epoch have not especially appealed. To many, the reading for the first time of *In the Outer Court*, *The Path of Discipleship*, *The Ancient Wisdom*, *A Study in Consciousness* have been the beginning of a new life. In the same way, C. W. Leadbeater has helped to make the Movement strong by his special contributions. His clear, scientific and temperate presentation of our fundamental truths has made the Theosophical philosophy vivid to thousands, just because his exposition is so full of balance and common sense. His writings, *Some Glimpses of Occultism*, *The Hidden Side of Things*, *The Inner Life*, *The Science of the Sacraments*, recording clairvoyant researches into the invisible have been full of illumination and comfort to thousands of Theosophists, for they have made real the underlying principles of Theosophy enunciated by H. P. Blavatsky. It is true that some have not felt, like others, utter certainty in the truth of the occult investigations of Dr. Besant and Bishop Leadbeater. But equally it is the testimony of thousands upon thousands that, while they cannot prove those investigations at first hand for themselves, yet so reasonable are they, and so full of illumination, it is impossible to think to-day of the Theosophical scheme of evolution, without the additional knowledge about it which these two have added to the knowledge where H. P. B. left it at her departure.

Furthermore, these two leaders have done an unforgettable service to the Society in bringing to it new workers, who have caught from them the fire of enthusiasm and dedication. Both are supremely makers of men, for they have allied themselves to the enthusiasm of the youths and the maidens who have been drawn to Theosophy, and they have opened Theosophical careers for them in the service of the Masters and of Humanity. In all countries

of the world, there is rising a new generation of young Theosophists, full of enthusiasm, vigour and fire of sacrifice, and the Society in 1925 shows a strength which is the promise of wonderful work in the future. Each generation will pass on to its successor the torch of the truths of Theosophy. But the generation which comes after Dr. Besant and Bishop Leadbeater• voice with unbounded gratitude the priceless boons received from them of that inner consecration, that heart of truth, which makes of life a living flame of sacrifice.

Fig. 197
Mrs. ANNIE BESANT AND C. W. LEADBEATER
1900

THE JUBILEE OF THE T.S.

THE concluding lines of this brief history are written as members from all over the world are flocking to Adyar for the Jubilee Convention. They meet each morning at 7 a.m. in the large Hall of the Society, and listen reverently to the Prayers of all the great Religions, recited each in its own sacred tongue by one of its followers. The following are the translations of the Prayers whose benedictions surround the members.

HINDUISM

The thousand-headed Purusha, thousand-eyed, thousand-footed, even He, encompassing the Universe on all sides, remained over ten fingers in extent. Purusha alone is all this, that which has been and that which has to be. Moreover, He is the Director of Immortality; and hence manifests Himself as the Universe evolving by means of food. Of this magnitude is His greatness, even greater than this is Purusha. One-fourth of Him forms all created things, the Immortal three-fourths are in the regions beyond.

One Shining Being sits hidden in every creature, pervading all, the Inner Self of all beings, the Watcher over all acts, abiding in all created things, the Witness, the Heart, the Absolute, Free of all attributes.

The One, Self-controlled, who divided manifold the one seed out of which grows freedom from Karma;

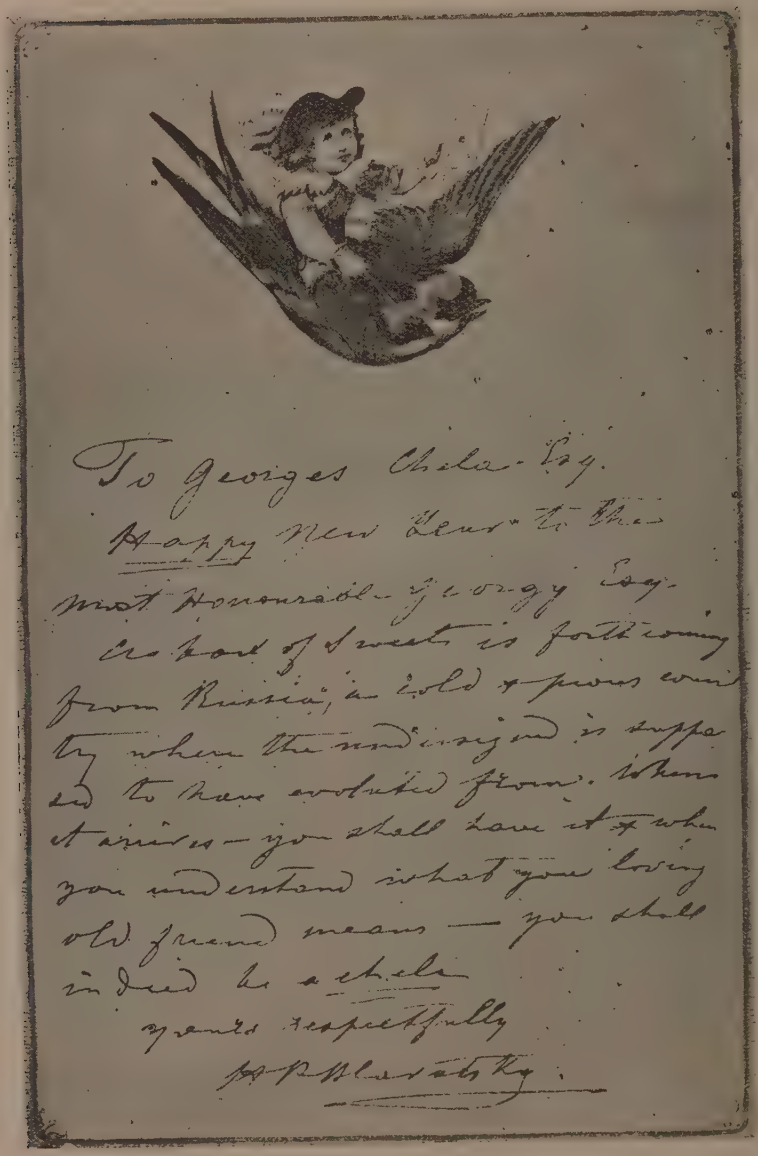

To georges Chela Esq.
Happy New Year to the
most Honourable georgy Esq.
a box of sweets is forthcoming
from Russia, in cold & snows coun
try where the reindeer is suppo
sed to have evolved from. when
it arrives — you shall have it & when
you understand what your loving
old friend means — you shall
indeed be a chela
yours respectfully
H P Blavatsky

FIG. 198
LETTER OF H. P. B. TO G. S. ARUNDALE,
On his sixth birthday

those steadfast ones, inactive, see Him enthroned within their Atmic sheath. For them alone is Bliss Eternal, not for others.

That blessing do we choose, in order that we may sing for the purposes of the sacrifice, and for the Lord of the sacrifice. Divine blessing be ours. May blessing be on the children of men. May that which is of good effect go always singing upwards. May blessing be on us, the two-footed, blessing on the four-footed. Om! Peace, Peace, Peace!

O Devas, may we hear that which is blessed with our ears; O Protectors of worshippers, may we see that which is blessed with our eyes. May we be engaged in adoration; in our bodies, with all our limbs quietened, may we live lives which are helpful to the Devas. May Indra, famous since ancient times, give us a blessing. May Pushan, the Knower of everything, give us a blessing. May Tarkstya give us a blessing. May Brihaspati place a blessing in us. Om! Peace, Peace, Peace!

Zoroastrianism

Blessed was the Thought, and blessed was the Word, and blessed was the Deed of the Holy Zarathushtra. The Celestial Spirits carried forth the Scriptures. Praise to you, O Sacred Scriptures!

With adoration to Thee, O Mazda, we desire Thy gift of gracious help, and stretching forth our hands to Thee we pray for the blessings of Thy bountiful Spirit. We beseech of Thee that our actions towards all may be performed in the spirit of righteousness; and with this we implore from Thee the understanding of Thy benevolent Mind, that we may do reverence to the Soul of the Kine.

FIG. 199

DR. BESANT IN BURMA, 1911

Standing: Maung Thain Maung, M. Subramania Iyer, Mrs. Laxmi Ammal, Mrs. F. J. Bilimoria, J. C. Bilimoria, D. B. Desai, Nebraj Talwar, Mrs. K. Hamilton, Hubert Van Hook, Dr. T. M. Manickam Pillay.

Sitting: Miss F. Arundale, B. Cowasji, J. Krishnamurti, Dr. Besant, C. W. Leadbeater, J. Nityananda, C. Blech.

We reverently remember Holy Ahunavad Gatha, who is the Chief of Purity. We reverently remember the prayer of Ahunavad Gatha.

Jainism

Adoration to the Lord, the Destroyer of foes, the Supreme Ruler, the King of those who have attained Victory.

Stare, with gaze fixed, lovingly on the Lord of the Conquerors, salute the Adept in all actions. Salutation to the Master of him who has crossed to the other shore, to the Highest, to Him of great eminence, to Him who is above all chances of destruction, to Him without blemish. Salutation to Him who never grows old, the Immortal, the Ever Wonderful, the Immense Treasure.

Salutation to the Perfect God, full of sweetness. I salute His Feet with my head with great zest, I salute Him at all times with folded hands. Salutation to Thee, the Adept, the Awakened, the Good amongst all people in the World, the Shining One, the Joy of all eyes. Salutation to the Leader of all Devas and Asuras and great men, who, Oh, the wonder of it! serve Him day and night. Salutation to Thee, the Tirthankara, the Giver of Happiness, the Master, the Brother who helpest without any motive that we can understand. Salutation to Thee who longest for the good of the World, entangled, that takes resort in Thee, who art the Ocean of the Waters of Compassion. Salutation to Thee, who art perceived only in reflection in the glass of Knowledge, whose nature is both Light and Darkness. Salutation to Thee who destroyest the brood of all blemishes and sins, and who removest away all sense of

FIG. 200

C. JINARAJADASA HOLDING THE BUDDHA RELICS, MANDALAY, BURMA, 1915

Standing: Shiva Prasad, ———, N. A. Naganathan, J. David, ———, Mrs. G. Gagarin, M. Subramania Iyer.
Kneeling, back row: ———, M. Arunachalam Iyer, Temple attendant, Miss M. D. Graham (Mrs. Jinarajadasa), Fritz Kunz, B. Jacob, M. Munisamy Iyer, Mrs. K. Hamilton.
Front row: B. S. Ramaswami Iyer, C. G. S. Pillay, T. M. Sundaram Achary, C. Jinarajadasa holding relics, Temple trustee holding cover of reliquary, A. Verhage.

harassment. Salutation to Thee who art the Jewel meditated upon by the World, the World-Teacher, the Blessed of the World, the Lord of the World and of its people. Salutation to Thee who makest possible the crossing of the terrible and endless sea of the worldly life, the Companion on the way to the City of Blessedness. Salutation to Thee, the Refuge of the refugeless, Free of attachment, Free of limitations, Free of form, the Lord of the World. Salutation to Thee, the Enlightener of the meek, the Peerless, the Lord of Charity, the Pure, the Higher Knowledge, the Ruler of Devas.

Judaism

May it be Thy will, O Lord our God, and God of our fathers, to cause us to walk in Thy Law and cleave to Thy commandments; and lead us not into sin, transgression, temptation and contempt. Remove from us every evil inclination and cause us to adhere to the good.

Oh, grant us grace, favour and mercy in Thy sight, and in the sight of all that behold us; and bestow gracious favours on us. Blessed art Thou O Lord, who bestowest gracious favours on Thy people Israel. Amen.

Buddhism

Praise be to the Lord, the Holy One, Perfect in Wisdom.
Praise be to the Lord, the Holy One, Perfect in Wisdom.
Praise be to the Lord, the Holy One, Perfect in Wisdom.
I go to the Buddha for refuge,
I go to the Law for refuge,

FIG. 201
FRANCESCA ARUNDALE

FIG. 202
DR. TH. PASCAL
General Secretary, France, 1899—1907

FIG. 203
HERBERT WHYTE
Founder of the Round Table

FIG. 204
DR. WU TING FANG
Author of the first Chinese Manual on Theosophy

THEOSOPHICAL WORKERS WHO HAVE GONE TO THE PEACE

I go to the Brotherhood for refuge.
For the second time, I go to the Buddha for refuge,
For the second time, I go to the Law for refuge,
For the second time, I go to the Brotherhood for refuge.
For the third time, I go to the Buddha for refuge,
For the third time, I go to the Law for refuge,
For the third time, I go to the Brotherhood for refuge.
I promise to abstain from taking the life of any living creature.
I promise to abstain from taking anything with thievish intent.
I promise to abstain from the evil indulgence of bodily passions.
I promise to abstain from falsehood.
I promise to abstain from any intoxicating liquor or drug.

Christianity

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy Holy Name. Through Christ our Lord. Amen.

O! Lord Christ, we, Thy faithful soldiers, dedicate this new-born day to Thee, praying that it may shine in Thy service as a pure pearl in the chaplet of our life, O Thou Great King of Love, to whom be praise and adoration for evermore. Amen.

Teach us, O Lord, to see Thy life in all men and in all the peoples of Thine earth, and guide our Nation through its leaders to preserve Thy peace, that the menace of war be far from our days. Through Christ our Lord. Amen.

FIG. 205
THE HON. O. F. S. CUFFE
General Secretary, European Section
1898—9

FIG. 206
JOSÉ M. MASSÓ
General Secretary, Cuba, 1905—1907

FIG. 207
JEHANGIR SORABJI
General Secretary, India, 1908—11

FIG. 208
PURNENDU N. SINHA
General Secretary, India, 1919—1923

THEOSOPHICAL WORKERS WHO HAVE GONE TO THE PEACE

To the most Holy and Adorable Trinity, Father, Son and Holy Spirit, Three Persons in One God; to Christ our Lord, the Only Wise Counsellor, the Prince of Peace; to the Seven Mighty Spirits before the Throne; and to the glorious Assembly of just men made perfect, the Watchers, the Saints, the Holy Ones, be praise unceasing from every living creature; and honour, might and glory, henceforth and for evermore. Amen.

The Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

Islam

In the Name of the Lord, the Kind, the Compassionate.
All honour be to God, the Lord of all the worlds,
The Kind, the Compassionate,
The King, on the Day of Faith;
It is He who is wise, He who is powerful,
Guide Thou us on the Path of Righteousness,
The Path of those who rejoice in Thee,
Not on that of those who ignore Thee and work injustice. Amen.

Sikhism

The One Supreme Being, whose Name is Eternal Truth, the Creator, the Spirit, devoid of fear and enmity, Immortal, Unborn, Self-existent, the Enlightener, the Bestower of Grace.

FIG. 209
RUSSIAN WORKERS
Anna Kamensky, Barbara Poushkine, Cécile Helmboldt

FIG. 210
VAINO H. VALVANNE
Finland

The Pure One was in the beginning, before all ages began; the Pure One exists now, and, says Nanak, shall exist for evermore.

Theosophy

(all recite together)

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.

The Benediction of the First Ray

(given by Dr. Besant)

May the Holy Ones, whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their Compassion and Their Wisdom. There is a Peace that passeth understanding; it abides in the hearts of those who live in the Eternal. There is a Power that maketh all things new; it lives and moves in those who know the Self as One. May that Peace brood over you, that Power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth.

FIG. 211

WHITE LOTUS DAY

Statues of the Founders—Decorations at Adyar

CONCLUSION

Six days more will pass, before the first lecture of the Jubilee Convention will be delivered. But even already so many hundreds have come that the estate of the Theosophical Society is a miniature world, with all the many nations that dwell in it. All these in varying degrees have dedicated themselves to carry on to future generations the great message of Theosophy given by H. P. Blavatsky and H. S. Olcott. They look now also to two disciples of H. P. Blavatsky—Annie Besant and C. W. Leadbeater—as their leaders, in the march into the new half century of the Society which is about to dawn. On all sides to-day, as the members gather, and are busy from place to place getting to know each other and to understand the purpose of the Theosophical Movement, there is a sense of unity, a purity of aspiration, and a profound dedication to the welfare of the world. It is this loftiness of aim and aspiration which is the promise that all is well with the Movement which H. P. Blavatsky and H. S. Olcott founded, and that, under the benediction of the Masters of the Wisdom, the Theosophical Society which They founded, which has been the blessing of the world, will in the next half century be not only Their Messenger of greater truth still, but also the Chalice into which They will pour larger blessings than heretofore for the helping of Humanity.

THE DIARY OF THE T.S.

1875—1925

FIG. 212
President :
DR ANNIE BESANT

FIG. 213
Vice-President :
C JINARAJADASA

FIG 214
Recording Secretary :
JAL RUSTOMJEE ARIA

FIG. 215
Treasurer :
ALBERT SCHWARZ

THE EXECUTIVE OFFICERS OF THE T.S.

THE DIARY OF THE T. S.

1874

Oct. 17 — First meeting of H. P. B. and H. S. O. at Eddy Homestead, Chittenden, Vermont, U.S.A.

1875

Sept. 7 — H. S. O. suggests formation of T. S. at Felt's lecture in New York.

Sept. 18 — Meeting at which the name "Theosophical Society" is adopted.

Nov. 17 — President's Inaugural Address :

President :	H. S. Olcott,
Vice-Presidents :	S. Pancoast, M.D. and G. H. Felt,
Corr. Secretary :	Madame H. P. Blavatsky,
Recording Secretary :	John Storer Cobb,
Treasurer :	Henry J. Newton,
Librarian :	Charles Sotheran,
Councillors :	Rev. J. H. Wiggin,
	R. B. Westbrook,
	Mrs. Emma Hardinge Britten,
	C. E. Simmons, M.D.,
	Herbert D. Monachesi,
Counsel :	William Q. Judge.

H. P. B. begins writing "Isis Unveiled" in summer, 1875.

1877

July 16 — Meeting giving full powers to President to remove the Society's Headquarters to a foreign country when necessary.

1878

April 5 — Thomas A. Edison joins T. S.

May — Passed a vote to unite with the Arya Samaj and to change the title to "The Theosophical Society of the Arya Samaj".

June 27 — Formation of British T. S. (later the London Lodge).

July 8 — H. P. B. becomes naturalised subject of U.S.A.

Aug. 27	Meeting reaffirming resolution of July 16, 1877, and empowering President in his discretion to make all rules and regulations.
Sept.	Amalgamation with the Arya Samaj cancelled after receipt of rules from India. A new body formed as a bridge between the two mother countries, called "The Theosophical Society of the Arya Samaj of Aryavart".
Dec. 17	H. P. B., H. S. O., and Mr. E. Wimbridge sail for India.

1879

Jan. 1—19	H. P. B. and H. S. O. in England.
Feb. 16	Arrival in Bombay per S. S. *Speke Hall*. Ross Scott fellow passenger.
Feb. 25	First letter from A. P. Sinnett.
March 7	Settle at Girgaum, Bombay.
April 11	H. P. B. and H. S. O. leave for Allahabad, Cawnpore, Agra and Rajputana.
May 10	Back in Bombay.
July 4	Decide to start the *Theosophist*.
Aug. 3	Damodar K. Mavalankar admitted to the T. S.
Oct. 1	First number of the *Theosophist* published.
Nov. 29	Fourth Anniversary of the T. S. at Bombay.
	Speakers :
	H. S. O.
	Rao Bahadur Gopalrao Hurri Deshmuk (late Joint Judge, Poona.)
	Nowrozji Furdoonji, Municipal Councillor, Bombay.
	Kashinath Trimbuk Telang, Orientalist.
	Narmadasankar.
	(The reports of speeches not available.)
Dec. 2	H. P. B., H. S. O. and Damodar K. Mavalankar leave on a visit to Mr. and Mrs. A. P. Sinnett at Allahabad.
Dec. 4	Meet A. O. Hume in Allahabad.
Dec. 15—31	In Benares.

1880

Jan. 1	H. P. B. and H. S. O. back in Bombay.
Jan. 4	First formal meeting of T. S. as a body, in the Library.
Mar. 9	N. D. Khandalwala admitted to the T. S.
April 9	Tookaram Tatya on the scene.
May 7	H. P. B., H. S. O., E. Wimbridge and Damodar K. Mavalankar leave for Ceylon.
May 16	Touch at Colombo.
May 17	Arrival at Galle.
May 25	H. P. B. and H. S. O. take Pansil from High Priest Dhammārāma.
June 28	The Coulombs arrive in Bombay.

July 13	H.P. B., H. S. O., E. Wimbridge and Damodar K. Mavalankar depart Ceylon for Bombay.
Aug. 27	H. P. B. and H. S. O. leave for Simla on a visit to A. P. Sinnett.
Sept. 27	Correspondence with Government of India *re* Politics.
Oct. 3	Tea-cup and other phenomena.
Oct. 21	Leave Simla for Amritsar, Lahore, Benares, Multan, Allahabad.
Dec. 30	Back in Bombay, at "Crow's Nest" (taken during their absence).

1881

April 23	H. S. O. leaves for Ceylon with Mr. H. Bruce. While in Ceylon writes his "Buddhist Catechism".
Oct. 21—26	H. S. O. goes from Colombo to Tinnevelly and back.
Dec. 17	Back in Bombay where H. P. B. had remained during his absence.

1882

Jan. 12	Sixth Anniversary of T. S. at Framji Cowasji Hall, Bombay.
Feb. 17	H. S. O. leaves with Bhavanishankar for Jeypore, Meerut, Bareilly, Lucknow, Cawnpore, Behar, Calcutta.
Apr. 6	H. P. B. joins him at Calcutta.
Apr. 19	H. P. B. and H. S. O. sail for Madras.
Apr. 23	Reception arranged for them by T. Subba Row.
Apr. 30	To Tiruvellam.
May 3	Start on boat journey on Buckingham Canal.
May 31	First view of Adyar Headquarters, then called Huddleston's Gardens.
June 8	H. P. B. and H. S. O. back in Bombay.
June 16—24	Visit to Baroda.
July 15	H. S. O. leaves for Ceylon. Healings in Ceylon.
Sep. 19—21	H. P. B. in Sikkim with the Masters M. and K. H.
Nov. 4	H. S. O. back in Bombay. H. P. B. in Darjeeling.
Nov. 25	H. P. B. arrives in Bombay from Darjeeling.
Dec. 7	Seventh Anniversary of T. S. in Bombay, in Framji Cowasji Hall.
Dec. 17	H. P. B. and H. S. O. leave for Adyar.
Dec. 19	Settle at Adyar Headquarters.

1883

Feb. 17—May 25	H. S. O. tours and heals in Calcutta and Bengal.
June 27	H. S. O. sails for Colombo.
July 15	H. S. O. begins tour in South India.
Aug. 22	H. S. O. in Ootacamund with General and Mrs. Morgan where H. P. B. meets him.

Sept. 16	H. P. B. and H. S. O. leave for Coimbatore and Pondicherry.
Sept. 23	Back in Adyar.
Sept. 27	H. S. O. leaves for Bellary, Adoni, Hyderabad, Sholapur, Poona, Bombay. W. T. Brown of Glasgow joins him in Sholapur.
Oct. 20	H. P. B. joins H. S. O. in Bombay, returning at once to Adyar. H. S. O. continues his tour to Jubbulpore, Ghazipore, Cawnpore, Lucknow, Bareilly, Aligarh, Delhi, Meerut, Lahore.
Nov. 17	Master K. H. visits H. S. O. in Lahore.
Nov. 21	H. S. O. leaves for Jammu.
Nov. 25—27	Damodar K. Mavalankar with Master K. H. near Jammu.
Nov—Dec.	H. S. O. visits Kapurthala, Jeypore, Baroda.
Dec. 15	H. S. O. back in Adyar after 7,000 miles' tour.
Dec. 27—30	Eighth Anniversary of T. S. Dr. Franz Hartmann (special delegate from New York), W. T. Brown, General Morgan, Tookaram Tatya and W. de Abrew present.

1884

Jan. 4—14	H. S. O. visits Vizianagaram.
Jan. 21—Feb. 13	H. S. O. visits Ceylon.
	St. George Lane-Fox joins Adyar staff.
Feb. 20	H. P. B., H. S. O., Mohini M. Chatterji and B. J. Padshah sail for Marseilles (H. S. O. in connection with redress for Buddhists). (Dr. Hartmann, Lane-Fox and Coulombs left in charge of Adyar Headquarters.)
Mar. 12 Apr. 5	In Marseilles, Nice and Paris.
Apr. 5	H. S. O. leaves for London, H. P. B. joins him there, June 28.
	Trouble in London Lodge *re* Anna Kingsford. "Hermetic Society" formed.
June	Successful issue of Buddhist mission.
June 20—July 9	H. Schmiechen paints pictures of the two Masters.
July 23	H. S. O. leaves for Elberfeld, staying with Frau Gustav Gebhard; first German Branch formed. W. Q. Judge at Adyar.
Aug. 1—17	Visits to Dresden, Bayreuth (H. S. O. hears "Parsifal"), Münich, Stuttgart, Heidelberg, Kreuznach.
Aug. 17	H. P. B. arrives at Elberfeld.
Sept. 10	Letter from Damodar K. Mavalankar about Missionary plot.
Oct. 20	H. S. O. sails for India from Marseilles.
Nov. 15	H. S. O. and Rudolf Gebhard arrive in Adyar.
Dec. 17	H. P. B., C. W. Leadbeater and Mrs. Isabel Cooper-Oakley arrive in Ceylon, met by H. S. O. and Dr. Hartmann.
	C. W. Leadbeater takes Pansil.
Dec. 21	Whole party arrive in Adyar.

Dec. 27—31	Ninth Anniversary of T. S. Secretary : Damodar K. Mavalankar. Treasurer : N. C. Mukerji. Foreign delegates : F. Hartmann, Rudolf Gebhard, C. W. Leadbeater, A. J. and I. Cooper-Oakley, W. T. Brown.

1885

Jan. 4	W. T. Brown leaves Adyar for San Francisco.
Jan. 14	H. S. O. leaves for Burma.
Jan. 28	H. S. O. called back by telegram, H. P. B. dying.
Feb. 5	H. S. O. arrives Madras ; H. P. B. improving.
Feb. 11	H. S. O. leaves again for Rangoon.
Feb. 23	Damodar K. Mavalankar leaves Adyar for Tibet.
March 19	H. S. O. back from Burma ; Hodgson of S. P. R. in Madras, H. P. B. seriously ill and upset.
Mar. 30	H. P. B. leaves Adyar for good, starting for Naples with Dr. Hartmann, Mary Flynn and "Bawajee". (M. Krishnamachari).
May to Sept.	H. S. O. tours India, visiting Vellore, Arcot, Madura, Tanjore, Kumbakonum, Cuddalore, Calcutta, Darjeeling, Saidpur, Nattore, Berhampore, Bankipore, Benares, Mirzapore, Fyzabad, Gorakhpur, Bareilly, Cawnpore, Allahabad, Jubbulpore, Nagpur, Bombay, Hyderabad, Adoni, Anantapur, Gooty.
Sept.	H. P. B. goes to Wurzburg, begins writing the *Secret Doctrine*.
Dec. 27—30	Tenth Anniversary of T. S. Suggestion of Adyar Library. H. S. O. tenders his resignation which is not accepted. Delegates : C. W. Leadbeater. Baron Ernst von Weber of Germany.

1886

Jan. 1	H. S. O. turns first sod of Sanskrit Library.
Jan. 27	H. S. O. and C. W. Leadbeater leave for Ceylon. H. S. O. devises Buddhist flag.
May 5	H. S. O. back in Adyar. H. P. B. in Europe throughout the year, writing the *Secret Doctrine*.
Dec. 10	H. S. O. receives from H. P. B. the MS. of the *Secret Doctrine*, Vol. I, now at Adyar.
Dec. 27—30	Eleventh Anniversary of T. S. Secretaries of Convention : T. V. Charlu, C. W. Leadbeater, A. J. Cooper-Oakley.

Treasurer : N. C. Mukerji, succeeded after his death in 1886 by T. V. Charlu.
Librarian : L. Venkata Varadarajulu Naidu.
Visitor at Convention : General Morgan.
Subba Row's lectures on the *Bhagavad-Gita*.

Dec. 28 — Opening of Adyar Library.

1887

Jan. 22—Feb. 19 — H. S. O. in Ceylon.

Feb. 19—Oct. 9 — H. S. O. tours in India, (9,500 miles' tour) visiting Bhavnagar, Junagadh, Limbdi, Bombay, Poona, Nagpur, Benares, Cawnpore, Meerut, Hardwar, Lahore, Moradabad, Bareilly, Fyzabad, Gorakhpur, Chapra, Bankipore, Berhampore, Calcutta, Darjeeling, Barisal, Midnapore, Noakhali, Bimlipatam, Vizagapatam, Cocanada, Bezwada, Masulipatam.

Sep. 15 — *Lucifer* started by H. P. B., in London.

Oct. 4—13 — Alexander Fullerton of New York in Adyar.

Dec. 27—29 — Twelfth Anniversary of T. S.
Treasurer : C. Ramiah,
Librarian : N. Bhashyacharya,
Lectures by A. J. Cooper-Oakley.
Visitor : C. W. Leadbeater from Ceylon.

1888

Mar. 8—May 31 — H. S. O. in Ootacamund ; buys the land for "Gulistan".

June 1—11 — H. S. O. visits Coimbatore, Pollachi, Udemalpet and Palghat.

June 12 — H. S. O. back in Adyar.

Aug. 3 — C. W. Leadbeater arrives from Colombo ; takes charge of *Theosophist*.

Aug. 7 — H. S. O. leaves Bombay for Europe.

Aug. 26—Oct. 22. — H. S. O. visits Paris, London, Liverpool, Cambridge, Glasgow, Bologna.

Oct. 9 — Formation of Esoteric Section.

Oct. 28 — H. S. O. leaves for Bombay from Naples.

Nov. 10 — H. S. O. arrives in Bombay with Mr. and Mrs. Charles Johnston, Baroness Kroumess, E. D. Fawcett, Richard Harte.

Dec. 3 — Zenshiro Noguchi of Japan arrives at Adyar with invitation to H. S. O. to visit Japan.

Dec. 27—29 — Thirteenth Anniversary of T. S. at Adyar.
Recording Secretary : T. V. Charlu.
Treasurer : C. Ramiah.
Librarian : R. Harte.
Reorganisation of Society's work decided on the line of autonomous Sections.

1889

Jan. 10—May 28	H. S. O. on tour in Japan, visiting Kobe, Kioto, Osaka, Otsu, Yokohama, Tokyo, Hamamutsu, Okasaki, Naruni, Gifu, Nagoya.
May 21	Mrs. Annie Besant joins the T. S.
June 18—July 9	H. S. O. in Ceylon.
Aug. 8—Dec. 26	H. S. O. absent from Adyar on tour to Europe; visits Marseilles, London, Wales, Ireland, Scotland.
Nov. 28	C. W. Leadbeater leaves Ceylon with C. Jinarājadāsa for London.
Dec. 26	H. S. O. leaves for Colombo from Marseilles with E. D. Fawcett.
Dec. 26—28	Conference in Bombay in place of Annual Convention, as H. S. O. could not return in time.
	Mrs. Besant living in London with H. P. B.

1890

Jan. 19	H. S. O. arrives in Colombo with E. D. Fawcett.
Jan. 29	E. D. Fawcett takes Pansil.
Feb. 5	H. S. O. and E. D. Fawcett in Adyar.
June 24	Death of T. Subba Row.
Oct. 11—Nov. 10	H. S. O. in Ceylon, Ambasamudram, Tinnevelly, Madura, Tanjore, Kumbakonum.
Dec. 27—30	Fifteenth Anniversary of T. S. at Adyar.
	Lectures by E. D. Fawcett, Dr. J. Bowles Daly, and B. Keightley.
	H. S. O. withdraws his resignation which he had sent in owing to failing health, H. P. B. having refused to accept it.
	Bertram Keightley elected General Secretary of Indian Section.
	H. P. B. and her staff settle at 19 Avenue Road, London, N. W.

1891

Jan. 8—12	Drafting by H. S. O. of 14 clauses forming a common platform for Buddhists.
Jan. 17—Feb. 12	H. S. O. in Burma.
Jan. 19	E. T. Sturdy arrives in Adyar from London.
Feb. 16—May 27	H. S. O. in Australia, chiefly in connection with settlement of the Hartmann Estate.
March	Richard Harte leaves Adyar for England.
May 8	Death of H. P. B. in London.
June 15—Dec. 12	H. S. O. in Europe, returning via New York, San Francisco, Yokohama, Ceylon.
July 9—10	General Convention of European Branches in London. W. Q. Judge and Bertram Keightley present.

July 31	H. S. O. and B. Keightley in Paris and Nancy studying hypnotic experiments.
Aug. 30	Mrs. Besant bids farewell to Secularists.
Dec. 27—30	Sixteenth Anniversary of T. S. at Adyar.
	Signing of Fundamental Buddhist Beliefs during the year.

1892

Jan. 16	H. S. O. begins writing *Old Diary Leaves* "to prevent the creation of a Blavatsky Sect".
Jan. 21	H. S. O. tenders his resignation.
Feb. 10	H. S. O. receives his Guru's message not to resign.
May 8	"White Lotus Day" instituted, so called at H. S. O.'s suggestion.
May 18—Oct. 1	H. S. O. in Ootacamund.
Oct. 18	H. S. O. in Darjeeling to meet Ambassador of Dalai Lama.
Oct. 27	H. S. O. leaves Calcutta with H. Dharmapala for Chittagong, Arakan, Rangoon.
Nov. 27	H. S. O. back in Adyar.
Dec. 3	Trust Deed for Adyar Property signed and completed.
Dec. 22	Walter Old from London joins Headquarters staff.
Dec. 27—29	Seventeenth Anniversary of T. S. at Adyar.
	Treasurer and Recording Secretary : S. E. Gopalacharlu.
	Foreshadowing during the year of Judge affair.

1893

Jan. 8	H. S. O. and S. V. Edge leave for Calcutta, staying with Dr. Salzer.
Jan.—March	H. S. O visits Delhi, Allahabad, Bankipore, Buddha Gaya (*re* transfer of Temple to Buddhists), Benares, Muzzafferpur, Jamalpur, Rajmahal, Berhampore.
April 7	H. S. O. leaves for Rangoon.
April 12	H. S. O. in Calcutta *re* Mahabodhi question (transfer of Buddha Gaya.)
Sept. 15—16	Parliament of Religions in Chicago : T. S. represented by Mrs. Besant and W. Q. Judge.
Nov. 9	Mrs. Besant's first visit to the East. Mrs. Besant and Countess Wachtmeister arrive in Colombo, met by H. S. O.
Nov. 11	Mrs. Besant lectures in Colombo on Karma. A. Schwarz present.
Nov. 16	Mrs. Besant lands on Indian soil for the first time at Tuticorin.
Nov. 16.—Dec. 20	H. S. O., Mrs. Besant and Countess Wachtmeister on lecturing tour in Tinnevelly, Madura, Trichinopoly Tanjore, Kumbakonum, Erode, Coimbatore, Bangalore, Hyderabad, Rajahmundry, Bezwada.
Dec. 20	Arrival in Adyar.

Dec. 27—30	Eighteenth Anniversary of T. S. at Adyar. Recording Secretary and Treasurer: Walter R. Old. Lectures by Mrs. Besant: "The Building of the Kosmos."

1894

Jan. 7.—Mar. 20	H. S. O., Mrs. Besant and Countess Wachtmeister on tour in Calcutta, Berhampore, Bankipore, Benares, Allahabad, Agra, Muttra, Delhi, Umballa, Kapurthala, Lahore, Bareilly, Lucknow, Poona, Surat, Baroda, Bombay.
March 6	H. S. O. back in Adyar.
March 20	Mrs. Besant sails for London.
May 16	H. S. O. leaves for Europe via Colombo.
June 14	H. S. O. in London.
June 20	H. S. O. leaves for Berlin to meet Dr. Hübbe-Schleiden.
June 20	First Olcott Panchama Free School opened at Adyar.
July 5	General Council meeting in London to discuss Judge affair.
July 25	Mrs. Besant sails for Australia. H. S. O. visits towns in England and Ireland.
Sept. 19	H. S. O. back in Adyar.
Sept. 27	Walter Old resigns as Treasurer on account of Judge affair. Sven Ryden acting Treasurer till 12th October, when he leaves for San Francisco, and T. V. Charlu is appointed.
Nov. 21	Dr. Hübbe-Schleiden in Adyar.
Dec. 22	Arrival of Mrs. Besant, Bertram Keightley and J. C. Staples.
Dec. 27—30	Nineteenth Anniversary of T. S. at Adyar. Lectures by Mrs. Besant: "The Self and Its Sheaths." Convention resolves that W. Q. Judge shall be asked to resign.

1895

Jan. 2	Mrs. Besant leaves for Benares.
Jan. 9	J. C. Staples leaves for Australia as General Secretary.
April 28	Secession of American Section. W. Q. Judge organises a new Society called "The Theosophical Society in America".
May 5—Nov. 6	H. S. O. in Europe: Marseilles, Madrid, Holland, Paris, Berlin.
May 17	Dr. W. A. English and Miss Della English settle at Adyar.
June 27	Meeting of General Council in London *re* Judge secession. A. P. Sinnett appointed Vice-President.
Sept.	A. Schwarz's first visit to Adyar.

Nov. 30	A. Schwarz joins T. S.
Dec. 27—30	Twentieth Anniversary of T. S. at Adyar. Lectures by Mrs. Besant : "The Path of Discipleship." Proposal to change first object : "To promote the recognition of the Spiritual Brotherhood of Humanity" to : "To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, etc."

1896

Jan. 1	Mrs. Besant, B. Keightley and Upendranath Basu leave for Poona.
Jan. 24	H. S. O. leaves for Calcutta *re* T.S. property at Gaya ; meets Mrs. Besant and Dr. Hübbe-Schleiden.
Mar. 17—24	H. S. O. in Mysore.
March 22	Death of W. Q. Judge in America.
Apr. 10—May 25	H. S. O. in Bombay, Surat, Ceylon.
June 12—Oct. 18	H. S. O. in Europe ; Paris, London, Amsterdam, etc.
July 9	T. S. Rules revised in London by General Council.
Dec. 6	Tingley crusaders at Adyar.
Dec. 27—30	Twenty-first Anniversary of T. S. at Adyar. Lectures by Mrs. Besant : "Four Great Religions."

1897

Jan. 4	Mrs. Besant leaves for Calcutta.
Mar. 24—May 5	H. S. O. in Ceylon to meet King of Siam.
May 14—Dec. 5	H. S. O. absent from Madras on tour in Australia, Tasmania and New Zealand (17,000 miles' tour). He meets Miss Lilian Edger who accompanies him on tour and to Adyar.
Dec. 27—30	Twenty-second Anniversary of T. S. at Adyar. Lectures by Miss Lilian Edger : "Theosophy Applied." Mrs. Besant in America unable to attend Convention.

1898

Jan. 9—Mar. 15	H. S. O. and Miss Edger on tour in Calcutta, Benares, Allahabad, Lahore, Amritsar, Lucknow, Poona, Bellary.
July 1	Opening of Central Hindu College, Benares.
July 1—8	H. S. O. in Colombo *re* conversion of Panchamas to Buddhism.
July 20—Sep. 17	H. S. O. and Miss Edger on tour in South India.
Sept. 30	Miss Edger leaves for Benares to meet Mrs. Besant.
Oct. 20	H. S. O. leaves for Benares.
Oct. 25—27	Indian Section Convention in Benares.
Dec. 13	Miss S. Palmer arrives from America to become Superintendent, Panchama Schools.

Dec. 27—30	Twenty-third Anniversary of T. S. at Adyar. Recording Secretary : Dr. W. A. English. Treasurer : T. V. Charlu. Lectures by Mrs. Besant : "Evolution of Life and Form." New Library wing opened. Convention decides on change of Conventions alternately to Benares and Adyar. H. P. B. Memorial Free School opened at Kodambakkam.

1899

Jan. 5	H. S. O., Mrs. Besant and Prince Priest Jinavaravansa sail for Rangoon.
Jan. 13	Mrs. Besant leaves Rangoon for Calcutta.
Feb. 1	H. S. O. back in Adyar.
May 8	Unveiling of H. P. B.'s statue, made by Govinda Pillai of Madras School of Arts.
Oct. 2	Damodar Free School opened.
Dec. 14	Miss Netta E. Weeks arrives from America, appointed H. S. O.'s Private Secretary.
Dec. 27—30	Twenty-fourth Anniversary of T. S. at Adyar. Mr. S. Nickoff of Bulgaria at Adyar. Lectures by Mrs. Besant : "Avataras."

1900

Jan. 3—18	Mrs. Besant on lecturing tour in Tanjore, etc.
Feb. 11—Sept. 12	H. S. O. absent from Adyar on visit to Europe, visiting Naples, Rome, Florence, Milan, Toulon, Marseilles, Lyon, Paris, London, Edinburgh, Bradford, Harrogate, Manchester, Liverpool, Sheffield, Birmingham, Brussels, Antwerp, Copenhagen, Christiania, Stockholm, Hamburg, Amsterdam, The Hague, Rotterdam, Hanover, Leipzig (*re* Hartmann secession), Bournemouth, Plymouth, Exeter.
June 24	Congress of French Section in Paris : Mrs. Besant and Prof. G. N. Chakravarti present.
July 6—8	Convention of European Section in London.
Dec. 12	Lord Curzon, Viceroy of India, visits Adyar.
Dec. 27—30	Twenty-fifth Anniversary of T. S. in Benares. Lectures by Mrs. Besant : "Ancient Ideals in Modern Life."

1901

Jan. 14	H. S. O. sails eastward on 47,000 miles' tour round the world.
Feb. 13—19	H. S. O. in Honolulu (with Mrs. Hendricks).
March 20	H. S. O. in San Francisco (with A. F. Knudsen).

Mar. 20—July 27	H. S. O. tours in North America: Los Angeles, San Diego (Countess C. and Count A. Wachtmeister present), Portland, Tacoma, Seattle, Vancouver, Butte, Sheridan, Denver, Lincoln, Minneapolis, St. Paul, Freeport, Streator, Muskegon, Saginaw, Toledo, Cleveland, Dayton, Washington, Philadelphia.
May 25—27	T. S. Convention in Chicago, H. S. O. presiding. C. W. Leadbeater present, in course of his lecture tour in U. S. A.
July 27	H. S. O. sails for Liverpool.
Aug. 8—22	H. S. O. in Liverpool, London, Rotterdam. Bâle (meets J. Xifre), The Hague.
Aug. 22	H. S. O. sails for Buenos Aires, Montevideo.
Sept. 27	H. S. O. sails from Buenos Aires for London.
	Obeys suggestions of Guru and leaves S. S. *Rio de Janeiro* at Honolulu and thus avoids shipwreck.
Sept.	Tiruvalluvar Free School opened.
Oct. 19—22	H. S. O. in London, The Hague and Amsterdam.
Oct. 29	H. S. O. sails from Genoa for Colombo with Mrs. N. A. Courtright.
Nov. 15	H. S. O. in Colombo; C. Jinarājadāsa among those present to meet him.
Dec. 24	Mrs. Besant arrives from Benares.
Dec. 27—30	Twenty-sixth Anniversary of T. S. in Adyar.
	First visit of C. Jinarājadāsa with his cat "Ji" to Adyar.
	Lectures by Mrs. Besant: "The Religious Problem in India". (Islam, Jainism, Sikhism, Theosophy.)

1902

	H. S. O. in India and Ceylon (Oct. 27—Nov. 5) throughout the year.
	E. S. Shrine Room built.
	German Section chartered with Dr. Rudolf Steiner as General Secretary.
Dec. 25—27	Twenty-seventh Anniversary of T. S. in Benares.
	Lectures by Mrs. Annie Besant: "The Laws of the Higher Life."
Dec. 30	Prince Harisinhji Rupsinhji dies during Benares Convention of gas poisoning.

1903

Jan. 28—31	H. S. O. in Bombay *re* Fuente legacy (Fuente died 1st Dec. 1902).
March 3	H. S. O. leaves for Paris via Colombo, *re* Fuente legacy.
Mar. 23—Sep. 19	H. S. O. in Paris, Amsterdam, London.
	Meets F. L. Woodward in London who shortly afterwards leaves for Galle as Principal of Mahinda College.

Sept. 26	H. S. O. in New York.
Sept. 30—Oct. 24	H. S. O. in Havana *re* Fuente legacy.
Oct. 24	H. S. O. sails from Havana via Liverpool, Marseilles to Colombo.
Dec. 6	H. S. O. returns to Adyar.
Dec. 27—30	Twenty-eighth Anniversary of T. S. in Adyar. Lectures by Mrs. Besant : " The Pedigree of Man."
Events in 1903	G. S. Arundale and Miss F. Arundale arrive in Benares. C. W. Leadbeater's six months' tour in U.S.A. and Canada.

1904

April 7	Fuente arbitration settled by Judge S. Subramanya Iyer.
April 15	B. P. Wadia offers his services to H. S. O.
June	International T. S. Convention in Amsterdam.
Sept. 1—18	H. S. O. in Colombo.
Sept. 11	H. S. O. speaker at Temperance meeting in Colombo ; 6,000 people present.
Nov. 8	F. Davidson leaves Adyar for New Zealand.
Dec. 27—30	Twenty-ninth Anniversary of T. S. in Benares. Lectures by Mrs. Besant : " Theosophy in Relation to Human Life."

1905

Jan. 18	W. G. Keagey from U. S. A. joins Headquarters staff.
Mar. 12	H. S. O., Judge Subramanya Iyer and Dr. English sign Memorandum of Association of T. S.
Mar. 17	H. S. O. in Bombay for Twenty-fifth Anniversary of Bombay Lodge.
April 3	Registration of T. S. as an Incorporated Body.
Sept. 30	Dr. F. D. Schrader arrives and takes charge of Adyar Library.
Oct. 17	Olcott Panchama Free Schools incorporated.
Dec. 17	Transfer, to Gulistan estate in Ooty, of ownership of the *Theosophist*.
Dec. 27—30	Thirtieth Anniversary of T. S. in Adyar. Lectures by Mrs. Besant : " Bhagavad-Gita." C. W. Leadbeater from U.S.A. and Australia present with B. Hodgson-Smith and F. Kunz.
Events in 1905	Gateways from ancient ruined temple in Arcot district safely transferred to Adyar. Entrance gateway presented by H. S. O. ; that near western Octagonal by Princess Bai Sahib Harisinhji ; the Vasantapuram gateway by Don José Xifre.

1906

Mar. 15	H. S. O. leaves for Europe via Colombo.
April 16	H. S. O. in Southampton ; meets Mrs. M. B. Russak.
May 16	Meeting in London *re* Leadbeater case ; C. W. Leadbeater resigns.

May 16	Annie Besant (Panchama) Free School opened.
June 3—5	International T. S. Congress in Paris.
Aug. 15	H. S. O. leaves Holland for America with Mr. J. P. W. Schuurman.
Sept. 9	T. S. Convention in Chicago ; division among members over C. W. L. affair ; C. Jinarājadāsa's diploma cancelled by H S. O.
Sept. 25	H. S. O. sails from New York for Genoa.
Oct. 3	H. S. O. meets with an accident on board.
Oct. 9—Nov. 7	H. S. O. in hospital in Genoa.
Nov. 7	H. S. O., Mrs. M. B. Russak and Miss M. Renda leave for Colombo.
Nov. 24—Dec. 8	H. S. O. seriously ill in Colombo.
Dec. 11	H. S. O., Mrs. Russak and Miss Renda arrive at Adyar.
Dec. 27—30	Thirty-first Anniversary of T. S. at Adyar.
	Lectures by Mrs. Besant : "The Upanishads."

1907

Jan. 5	H. S. O. nominates Mrs. Annie Besant as his successor.
Feb. 17	Death of H. S. O. at 7.15 a.m.
	Sir S. Subramanya Iyer appointed Vice-President in place of A. P. Sinnett.
April 4	C. Jinarājadāsa reinstated member of T. S. by General Council.
May	Mrs. Besant leaves for Europe with Mrs. Russak.
May 18—21	International T. S. Congress in Munich.
May 18—21	Mrs. Besant "President of Honour," Dr. Steiner "President of Work".
May- July	Mrs. Besant in Paris and England.
July 6	Mrs. Besant elected President of T. S.
Aug. Sept.	Mrs. Besant in U.S.A.
Oct.	Mrs. Besant in Holland, Denmark, Sweden, Norway, Italy.
Nov. 30	Mrs. Besant back in Adyar.
Dec.	W. B. Fricke comes to Adyar as Recording Secretary.
Dec. 27—30	Thirty-second Anniversary of T. S. in Benares.
	Lectures by Mrs. Besant : "An Introduction to Yoga."

1908

Jan.	B. P. Wadia comes to Adyar.
Feb. 16	A. Schwarz comes to Adyar as Treasurer, T.S.
May 13—Sept. 14	Mrs. Besant on tour in Australia, New Zealand and Tasmania.
Dec. 14	J. R. Aria comes to Adyar as Recording Secretary, T.S.
Dec. 15	Ernest Wood comes to Adyar.
Dec. 27—30	Thirty-third Anniversary of T. S. at Adyar.
	Lectures by Miss Lilian Edger : "Light on the Path."
Events in 1908	Purchase of Olcott Gardens and Blavatsky Gardens.
	General Council invites C. W. Leadbeater to resume his membership in the T. S.

	Vasanta Press started, with A. K. Sitarama Sastri as manager.
	Laying the foundation stone of Co-Masonic Temple during the Convention of 1908.
	T. S. Order of Service and Sons of India Order instituted.
Dec. 31	First public announcement by Mrs. Besant of the Coming of a World-Teacher.

1909

Jan.	Mrs. Besant visits Mysore and Malabar.
Jan. 23	J. Naranaiah with sons Krishnamurti and Nityananda come to reside at Adyar.
Feb.	W. B. Fricke leaves Adyar for South Africa.
	C. W. Leadbeater and J. van Manen arrive in Adyar.
Apr. 24	Mrs. Besant leaves for Europe.
May 31—June 2	Mrs. Besant presides at T. S. Congress in Budapest.
Aug.—Sept.	Mrs. Besant in America.
Oct.—Nov.	Mrs. Besant in France, Switzerland, Italy.
Nov. 28	Mrs. Besant back in Adyar. (The year's travels nearly 45,000 miles.)
Dec. 27—30	Thirty-fourth Anniversary of T. S. in Benares.
	Lectures by Bhagavan Das : "The Laws of Manu."
Events in 1909	Purchase of Besant Grove and Alsace Grove.
	A. P. Sinnett and G. R. S. Mead resign from T. S.
	C. W. Leadbeater's roof meetings in Adyar.
	C. Jinarājadāsa lecturing in America.
	Eleusinian Society formed by A. P. Sinnett.
	Quest Society formed by G. R. S. Mead.
	Hermetic Society formed in Ireland.

1910

	Mrs. Besant in India throughout the year.
Aug.—Sept.	Investigations by Mrs. Besant and C. W. Leadbeater for *Man : Whence, How and Whither.*
Dec. 26—31	Thirty-fifth Anniversary of T. S. at Adyar.
	Lectures by George S. Arundale : "Growth of National Consciousness in the Light of Theosophy."
Events in 1910	Purchase of Besant Gardens and Damodar Gardens.
	Leadbeater Chambers, Vaishya Quarters and Bhojana-sala built.
	Formation of Independent Theosophical Federation with Upendranath Basu as Secretary.
	H. P. B. Institute in Cheshire started, with its organ, "The Path," edited by D. N. Dunlop and C. Lazenby.

1911

Jan. 1	Star Invocation first delivered by Mrs. Besant.
Jan. 11	"Order of the Rising Sun of India" founded in Benares.

Jan. 12—Feb. 14	Mrs. Besant in Burma with C. W. Leadbeater, J. Krishnamurti, J. Nityananda, Charles Blech, Mrs. A. Van Hook and Hubert Van Hook.
Feb. 26	Mrs. Besant leaves on tour for Bombay, Baroda, etc.
Mar. 6	Mrs. Besant returns to Adyar.
Mar. 22	Mrs. Besant leaves for Benares, with J. Krishnamurti and J. Nityananda.
Apr. 22	Mrs. Besant leaves for Europe with G. S. Arundale, J. Krishnamurti and J. Nityananda.
June	"Order of the Rising Sun of India" develops into "The Order of the Star in the East".
July 17	A. P. Sinnett invited to become Vice-President again of the T. S.
July 21—Sept. 11	C. W. Leadbeater and J. van Manen in Java and Sumatra.
Sept. 3	Laying the foundation stone of T. S. Headquarters in London.
Oct. 6	Mrs. Besant and party return from Europe, landing at Bombay.
Dec. 2	C. Jinarājadāsa arrives at Adyar from U.S.A.
Dec. 27—31	Thirty-sixth Anniversary of T. S. in Benares. Lectures by Mrs. Besant: "Ideals of Theosophy."
Dec. 28	Noteworthy Star Meeting in Benares. Miss Diedrichsen, Denmark, presents marble statue of two children to Adyar Headquarters.

1912

Feb. 3	Mrs. Besant leaves for Europe with C. Jinarājadāsa, J. Krishnamurti and J. Nityananda; meets C. W. Leadbeater in Taormina, where later G. S. Arundale joins party; visits England, France, Italy, Holland.
Mar.—Oct.	C. W. Leadbeater in Europe (France, Italy, Germany).
Oct. 23	Mrs. Besant back in Adyar.
Oct. 24	Plaint lodged by J. Naranaiah against Mrs. Annie Besant for recovery of J. Krishnamurti and J. Nityananda.
Nov. 6	Mrs. Besant's counter-statement lodged in court.
Dec. 26—31	Thirty-seventh Anniversary of T. S. at Adyar. Lectures by Mrs. Annie Besant: "Theosophy" (Paravidya, etc.)
Events in 1912	Charter of German Section cancelled. Temple of the Rosy Cross and Order of Theosophical Sannyasis founded. Formation of Krotona in Hollywood, Calif.

1913

Mar. 28	Hearing of Naranaiah case begun in court.
Apr. 5	Judgment given, ordering Mrs. Besant to hand over the custody of the two boys to the father, the judge declaring them at the same time wards of court. Costs however are awarded against plaintiff Naranaiah.

Apr. 24	Appeal filed by Mrs. Besant.
Apr. 29	Theosophical Educational Trust incorporated.
May 17	Mrs. Besant leaves for Europe ; present at Stockholm Congress of European Sections.
July 5	Mrs. Besant arrives in Adyar with D. Graham Pole.
Aug. 11	Hearing of appeal begun.
Oct. 29	Judgment given on appeal, upholding decision of lower court, and making each party liable for respective costs.
Dec. 1	Petition to appeal to Privy Council filed.
Dec. 25—29	Thirty-eighth Anniversary of T. S. in Benares. Lectures by Mrs. Besant : "Indian Social Reform."
Dec. 27	C. Jinarājadāsa arrives from Europe during Benares Convention.
Events in 1913	C. W. Leadbeater in Adyar throughout the year. Name of "Theosophist Office" changed to "T. P. H." New T. P. H. building presented by C. R. Harvey in course of construction. Charter of German Section transferred to 14 Lodges under Dr. Hübbe-Schleiden, after secession of Dr. Steiner's party.

1914

Jan. 2	"The Commonweal" weekly begun by Mrs. Besant.
Jan. 6	C. Jinarājadāsa settles in Adyar.
Feb. 18	High Court of Madras admits Mrs. Besant's appeal to the Privy Council in London.
Feb. 20	C. W. Leadbeater leaves for Australia with J. A. Mazel.
Mar. 3	Death in Hungary of Mrs. Isabel Cooper-Oakley.
Apr. 15—July 11	Mrs. Besant in Europe.
May 25	Judgment of Privy Council quashing judgment of High Court of Madras, and giving Mrs. Besant all costs against Naranaiah.
July 6	Mrs. Besant re-elected President of the T. S.
Dec. 26—31	Thirty-ninth Anniversary of T. S. at Adyar. Lectures by C. Jinarājadāsa : "Theosophy and Modern Thought."
Events in 1914	Mrs. Besant buys "Madras Standard" and changes name to "New India". Purchase of "Brookhampton" in Ootacamund. General Council resolves to move T. S. Convention to other towns in India besides Madras and Benares.

1915

	Mrs. Besant in India throughout the year ; short visits to Benares, Gorakhpur, Kolhapur, Bombay (Convention).
Feb. 14	"Madras Parliament" formed by Mrs. Besant.
July 19	Madanapalle College opened.
Oct.—Nov.	C. Jinarājadāsa lecturing in Burma.
Dec. 16	Adyar Arts League inaugurated.

Dec. 25—29	Fortieth Anniversary of T. S. in Bombay. Lectures by Mrs. Besant: "Life's Deeper Problems" (God, Man, Right and Wrong, Brotherhood).

1916

	Mrs. Besant in India throughout the year; visits to Allahabad, Palghat, Madura, Poona, Lucknow (Convention).
May 1—Dec. 23	C. Jinarājadāsa in Europe.
Dec. 25—30	Forty-first Anniversary of T. S. in Lucknow. Lectures by Mrs. Besant: "Duties of the Theosophist."
Events in 1916	Women's College in Benares founded. General Council accepts Mrs. Besant's offer to terminate the T. P. H. business and transfer it to the T. S. (later transfer postponed indefinitely). Liberal Catholic Church founded.

1917

	Mrs. Besant and C. Jinarājadāsa in India throughout the year.
Apr. 7	Order of the Brothers of Service founded.
May 7	Foundation stone of "Suryashrama" laid.
May 8	Women's Indian Association founded at Adyar, by Mrs. D. Jinarājadāsa.
June 16	Internment notice served on Mrs. A. Besant, G. S. Arundale and B. P. Wadia.
June 21	Internment commences at Ootacamund.
Aug. 17	Incorporation of S. P. N. E.—the Society for the Promotion of National Education.
Sept. 17	Mrs. Besant, G. S. Arundale, and B. P. Wadia unconditionally released.
Dec. 25—30	Forty-second Anniversary of T. S. in Calcutta. Lectures by C. Jinarājadāsa, G. S. Arundale, B. P. Wadia, T. Sadasiva Iyer: "The Theosophical Outlook."
Dec. 26—29	Mrs. Besant, President of the Indian National Congress, held in Calcutta.

1918

	Mrs. Besant in India throughout the year, largely engaged in political propaganda for Home Rule. C. Jinarājadāsa in India; various lecturing tours.
Mar. 8	Title deeds of Alsace Grove (bought in 1909) completed.
Apr. 7	Bazaar for National Education.
Dec. 24—28	Forty-third Anniversary of T. S. in Delhi. Lectures by Mrs. Besant: "Religious, Social, Educational and Political Reconstruction." Also lectures by C. Jinarājadāsa and G. S. Arundale.

Events in 1918	Theosophical Educational Trust (India) amalgamates with the Society for the Promotion of National Education.
	Musæus Higgins School (Ceylon) raised to rank of College.
	"Sevashrama" built.

1919

Apr. 12	Mr. and Mrs. C. Jinarājadāsa leave for lecturing tour in Java, Australia and New Zealand ; absent for the rest of the year.
May 12—Dec. 19	Mrs. Besant in England ; political propaganda in England.
	Action Lodge founded in London.
Dec. 23—27	Forty-fourth Anniversary of T. S. in Benares.
	Two lectures by Mrs. Besant : "The Duty of the T. S."
	Two lectures by G. S. Arundale : "Education."

1920

	Mrs. Besant in India throughout the year.
June 30	Mr. and Mrs. C. Jinarājadāsa return from Australia and leave on July 2 for England, returning to Adyar, Dec. 18.
Dec. 24—28	Forty-fifth Anniversary of T. S. at Adyar.
	Four lectures by Mrs. Besant : "The Great Plan."
	One lecture by C. Jinarājadāsa : "India's Gift to All Nations."
	Educational and Women's Conferences.
Events in 1920	Pekka Ervast forms "Rose-Cross Finnish Occult Society".
	English Headquarters forcibly acquired by Government.
	Northern Federation of T. S. established in India.

1921

Apr. 6	Mrs. Besant appointed Hon. Commissioner for All India of the Boy Scouts Association.
May—Sept.	Mrs. Besant in Europe ; England, France, Holland, Belgium.
	C. Jinarājadāsa in India throughout the year.
June 25	Death of A. P. Sinnett, Vice-President, T. S., from 1911.
July 6	Mrs. Besant re-elected President of the T. S.
July 23—26	First World Congress of the T. S. in Paris.
July 27—28	First Congress of the Order of the Star in the East at Paris.
Nov.	T. S. Employees Co-operative Credit Society opened at Adyar.
	T. P. H. in America and in England handed over to the Society in America, and to the Societies in England, Scotland and Ireland respectively.

Dec. 5 — J. Krishnamurti and J. Nityananda return from England.
Dec. 14 — Hindu University confers degree of Doctor of Letters on Mrs. Besant.
Dec. 23 — C. Jinarājadāsa appointed Vice-President, T. S. and J. Krishnamurti elected to General Council, T. S.
Dec. 24—27 — Forty-sixth Anniversary of T. S. in Benares.
Four lectures by Dr. Besant, C. Jinarājadāsa, G. S. Arundale and J. Krishnamurti: "Theosophy and World Problems."
Adyar Day (Feb. 17) instituted.
Mr. and Mrs. E. Wood in China, Japan, U. S. A. and Canada.

1922

Mar. 18 — Mr. and Mrs. C. Jinarājadāsa, J. Krishnamurti, J. Nityananda and F. Kunz leave for Australia.
Apr. 22 — Dr. Besant leaves for Australia.
May — Meeting in Sydney: Dr. Besant, Bishop Leadbeater, C. Jinarājadāsa, J. Krishnamurti and A. P. Warrington.
Difficulties with Sydney Lodge and formation of Loyalty League.
July 18 — B. P. Wadia resigns, joining "United Lodge of Theosophists" of Los Angeles.
Aug. — Blavatsky Lodge, Sydney formed.
Oct. 1 — Opening of Brahmavidya Ashrama at Adyar, by Dr. Besant. Principal, J. H. Cousins, D. Litt.
G. S. Arundale engaged in remodelling education in Indore.
Dec. 15 — Mr. and Mrs. C. Jinarājadāsa return to Adyar from Australian tour.
Dec. 23—30 — Forty-seventh Anniversary of T. S. at Adyar.
Two lectures by Dr. Besant: "Your World and Ours."
One lecture by C. Jinarājadāsa: "The Vision of the God-Man."
One lecture by G. S. Arundale: "The Centre and the Circumference."
Theosophical Workers' Co-operative Credit Society started at Adyar.
Mr. and Mrs. E. Wood in Baltic States and Finland.

1923

Dr. Besant in India throughout the year; indisposed from bite of poisonous insect.
Apr. 12—Dec. 7 — Mr. and Mrs. C. Jinarājadāsa in Europe, visiting 16 countries.
June 8 — Charter of Sydney Lodge cancelled.
June 28 — Star Amphitheatre, Balmoral, Sydney; turning of first sod by Bishop Leadbeater; foundation stone laid.

Aug.	Congress of European Federation T. S. in Vienna, C. Jinarājadāsa presiding.
	Young Theosophists Movement starts.
Oct.—Dec.	Brotherhood Campaign in most of the National Societies of T. S.
Dec. 26—30	Forty-eighth Anniversary of T. S. in Benares.
	Lectures: Dr. Besant: "Religion and Religions."
	C. Jinarājadāsa: "Science as the Basis of Knowledge and Conduct."
	G. S. Arundale: "Psychology."
	Dr. J. H. Cousins: "Beauty and Its Expression in Art."
Events in 1923	T. S. Muslim Association founded at Benares.
	Mr. and Mrs. E. Wood in National Societies in South America.

1924

Mar. 21—Dec. 18	Mr. and Mrs. C. Jinarājadāsa in Australia, America, Europe.
Mar. 23	Death of Miss Francesca Arundale in Adyar.
Apr. 15—Sept. 1	Dr. Besant in Europe: England, France, Holland, Germany.
July 23	Celebration in Queen's Hall, London, of 50 years' Jubilee of Dr. Annie Besant's public activities.
Aug. 9—15	Star Congress in Arnhem and Ommen, Holland.
	Star Amphitheatre in Sydney completed.
Oct. 9	Death of T. H. Martyn.
Nov. 24	J. Krishnamurti and J. Nityananda return to India.
Dec. 5	Death of Dr. S. Subramanya Iyer, formerly Vice-President, T. S., 1907-1911.
Dec. 24—30	Forty-ninth Anniversary of T. S. in Bombay.
	Lectures: Dr. Besant: "The Real and the Unreal in a Nation's Life."
	J. Krishnamurti: "The Citizen as a Divine Agent."
	Lady Emily Lutyens: "Brotherhood as a Reality."
	C. Jinarājadāsa: "The Spiritual Organisation of a Nation."
Events in 1924	S. P. N. E. closed and merged in Theosophical Educational Trust.
	Young Theosophists Movement spreading in India, Australia and Germany.
	Mr. and Mrs. E. Wood in U. S. A. and Australia.

1925

Mar. 13	C. Jinarājadāsa, J. Krishnamurti and J. Nityananda leave Adyar for Australia.
Apr. 28—May 14	C. Jinarājadāsa in New Zealand.
June 22	C. Jinarājadāsa returns to Adyar.

July 4	Dr. Besant sails from Bombay for England, taking with her "The Commonwealth of India Bill."
Aug. 10—15	Star Congress at Ommen, Holland.
Sept. 13—Oct. 18	Dr. Besant lectures in Queen's Hall, London, on "World Problems of To-day".
Nov. 13	Death of J. Nityananda in California.
Nov. 25	Dr. Besant, J. Krishnamurti, Bishops Wedgwood and Arundale and Mrs. R. Arundale arrive at Adyar.
Dec. 4	Bishop C. W. Leadbeater and party of 73 Theosophists from Australia and New Zealand arrive from Australia at Adyar.
Dec. 8	Charter of Czechoslovakian Section transferred, after secession of members under J. Bedrinicek, General Secretary 1909—1925, to 8 Lodges, with Oskar Beer as General Secretary.
Dec. 21	Consecration of Bharata Samaja Temple. Delegation of General Secretaries in Europe and members, led by Mr. E. W. Gardner, General Secretary for England, arrive at Adyar.
Dec. 22	Jubilee Convention begins.

THE OBJECTS OF THE THEOSOPHICAL SOCIETY

THE OBJECTS OF THE THEOSOPHICAL SOCIETY

THE purpose of a Society is indicated and summed up in its declared objects. A change in the latter denotes a fresh outlook and intention, and since the objects of the Theosophical Society have from time to time been altered and revised, this historical retrospect would not be complete without a reference to the changes that have taken place.

For nearly thirty years, since the last revision in July, 1896, the three objects, declared in the Memorandum of Association at the time of the Incorporation of our Society, have remained unchanged. The fact that from 1875 to 1896 they have been revised repeatedly, and that the idea of Universal Brotherhood, now our primary object, was altogether absent when the Society was founded, may come as a surprise to many of our members. That the Masters, who were the real Founders of the Society, had this object in view from the very beginning is certain, but it is equally evident from the existing records that the Brotherhood idea was, to outer appearance, the outcome of the natural evolution of the Society.

The By-Laws of 1875 begin as follows:

> I. The name of the Society is "The Theosophical Society".
>
> II. The *objects* of the Society are, to collect and diffuse a knowledge of the laws which govern the universe.

There was only this one object, and commenting on it Colonel Olcott writes in his *Old Diary Leaves*, vol. I, p. 120:

> The Brotherhood plank in the Society's future platform was, therefore, not thought of; later on, however, when our sphere of influence extended so as to bring us into relation with Asiatics and their Religions and social systems, it became a necessity, and, in fact, the cornerstone of our edifice. The Theosophical Society was an evolution, not—on the *visible plane*—a planned creation.

The idea of Brotherhood appears, so far as the records show, for the first time in 1878, in connection with the intended amalgamation of the Society with the Arya Samaj. But after receipt of an English translation of the rules and doctrines of this body, it became evident that the amalgamation could not be carried out, owing to the sectarian character

of the Arya Samaj. Quoting again from *Old Diary Leaves*, vol. I, pp. 398—401 :

> The Theosophical Society resumed its *status quo ante* ; and H. P. B. and I drafted and the Council put out two circulars, one defining what the Theosophical Society was, the other (dated September, 1878), defining a new body, the "Theosophical Society of the Arya Samaj of Aryavart," as a bridge between the two mother societies, giving in detail the translation of the A. S. rules, etc., and leaving our members perfectly free to join the "link-society," as I called it, and comply with its by-laws, or not.
>
> Our London Branch, which after more than two years of preliminary *pourparlers*, had formally organised on the 27th June, 1878, under the title of the "British Theosophical Society," issued its first public circular as "The British Theosophical Society of the Arya Samaj of Aryavart."

Colonel Olcott then quotes the rules in the circular.

> "1. The British Theosophical Society is founded for the purpose of discovering the nature and powers of the human soul and spirit by investigation and experiment.
>
> 2. The object of the Society is to increase the amount of human health, goodness, knowledge, wisdom, and happiness.
>
> 3. The Fellows pledge themselves to endeavour, to the best of their powers, to live a life of temperance, purity and brotherly love. They believe in a Great First Intelligent Cause, and in the Divine Sonship of the spirit of man, and hence in the immortality of that spirit, and in the *universal brotherhood of the human race.*
>
> 4. The Society is in connection and sympathy with the Arya Samaj of Aryavart, one object of which Society is to elevate, by a true spiritual education, mankind out of degenerate, idolatrous, and impure forms of worship, wherever prevalent."
>
> This was . . . the reflection of the tone, though not of the actual letter, of my New York circular of the same year. In both . . . the brotherhood of mankind is declared. . . . The step we were taking in resuming the Society's autonomy upon discovering the sectarian character of the Arya Samaj, drew from us the categorical declaration of principles, in which were embraced : (1) the study of occult science ; (2) the formation of a nucleus of universal brotherhood ; (3) the revival of Oriental literature and philosophy. In short, all the three Declared Objects upon which the T. S. has been building itself up during the subsequent years.

The New York circular referred to by Colonel Olcott is not available, but in vol. I, p. 179 of the *Theosophist* we find the following Rules

"

and By-Laws revised in 1879, and ratified in 1880, based evidently on the principles enunciated in that circular :

1879

THE THEOSOPHICAL SOCIETY OR UNIVERSAL BROTHERHOOD

Principles, Rules and By-Laws, as revised in General Council, at the meeting held at the Palace of H. H. the Maharaja of Vizianagram, Benares, 17th December, 1879. Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880.

The plans are declared to be as follows :

(*a*) To keep alive in man his spiritual intuitions.

(*b*) To oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, whether as an intolerant religious sectarianism or belief in miracles or anything supernatural.

(*c*) To promote a feeling of *brotherhood* among nations ; and assist in the international exchange of useful arts and products, by advice, information, and co-operation with all worthy individuals and associations ; provided, however, that no benefit or percentage shall be taken by the Society for its corporate services.

(*d*) To seek to obtain knowledge of all the laws of Nature, and aid in diffusing it ; and especially to encourage the study of those laws least understood by modern people, and so termed the Occult Sciences. Popular superstition and folklore, however fantastical, when sifted, may lead to the discovery of long-lost but important secrets of Nature. The Society, therefore, aims to pursue this line of inquiry in the hope to widen the field of scientific and philosophical observation.

(*e*) To gather for the Society's library and put into written forms correct information upon the various ancient philosophies, traditions and legends, and, as the Council shall decide it permissible, disseminate the same in such practicable ways as the translation and publication of original works of value, and extracts from and commentaries upon the same, or the oral instructions of persons learned in their respective departments.

(*f*) To promote in every practicable way, in countries where needed, the spread of non-sectarian education.

(*g*) Finally, and chiefly, to encourage and assist individual Fellows in self-improvement, intellectual, moral, and spiritual. But no Fellow shall put to his selfish use any knowledge communicated to him by any member of the First Section ; violation of this rule being punished by expulsion. And before any such knowledge can be imparted, the person shall bind

himself by a solemn oath not to use it to selfish purposes, nor to reveal it, except with the permission of the teacher.

The Society consists of *three sections*. The highest or First Section is composed exclusively of proficients or initiates in Esoteric Science and Philosophy, who take a deep interest in the Society's affairs and instruct the President-Founder how best to regulate them, but whom none, but such as they voluntarily communicate with, have the right to know.

The Second Section embraces such Theosophists as have proved by their fidelity, zeal, and courage, and their devotion to the Society, that they have become able to regard all men as equally their brethren irrespective of caste, colour, race or creed; and who are ready to defend the life or honour of a brother Theosophist even at the risk of their own lives.

The administration of the superior Sections need not be dealt with at present in a code of rules laid before the public. No responsibilities connected with these superior grades are incurred by persons who merely desire ordinary membership of the third class.

The Third is the Section of Probationers. All new Fellows are on probation, until their purpose to remain in the Society has become fixed, their usefulness shown, and their ability to conquer evil habits and unwarrantable prejudices demonstrated.

Advancement from Section to Section depends on merit only. Until a Fellow reaches the first degree of the Second Section, his Fellowship gives him but the following rights: (1) to attend the Society's meetings, (2) access only to printed matter, such as books and pamphlets of the Society's Library, (3) protection and support by the President and Council in case of need and according to personal merit, (4) instruction and enlightenment, upon what he reads and studies, by Fellows of the Second Section; and this whether he remains at home or goes abroad and wherever he finds a Branch of the Theosophical Society; every Fellow being obliged to help the others as much as the circumstances, in which he is placed, will allow.

A uniform initiation fee of one pound sterling or its equivalent in the local currency shall be exacted from every Fellow at the time of his application.

There are three kinds of Fellows in the third Section, *viz.*, Active, Corresponding and Honorary. Of these the Active only are grouped in degrees according to merit; the grade of Corresponding Fellow embraces persons of learning and distinction who are willing to furnish information of interest to the Society; and the diploma of Honorary Fellow is exclusively reserved for persons eminent for their contributions to Theosophical knowledge or for their services to humanity.

The above rules of 1879 show a remarkable expansion of the one object of 1875, a rapid evolution of the Society in the direction of our present three objects, and bringing in definitely the idea of the Masters, through the division into three Sections, of which the first is composed exclusively of proficients or initiates in Esoteric Science.

The next revision of the rules which we can trace was made by the General Council in 1885. In the meantime, however, we come across many modifications of the objects adopted by various Lodges to suit their own ideas and fancies. A few of these may aptly be quoted, as a curiosity and as showing the fluidic state of the Society in those early years. They are found in the *Theosophist* Supplements of 1883 and 1884.

(1) Circular from the Himalayan Esoteric T. S.

Objects and Constitution of the Theosophical Society :

(*a*) The formation of a Universal Brotherhood ;

(*b*) The union of the individual Monad with the Infinite and Absolute ;

(*c*) The subjugation of passions ;

(*d*) The study of the hidden mysteries of nature, and the development of the psychical powers latent in man.

Clause *b* is probably unique, and no other Branch has postulated in its Constitution such a supreme object.

(2) The Bolarum Theosophical Society

or

The Psycho-Scientific Brotherhood :

By-Laws :

(*a*) To promote the moral regeneration of the community ;

(*b*) To cultivate the feelings of Universal Brotherhood :

(*c*) To promote the study of the Ancient Aryan Religion as far as practicable.

The members *must*, after their admission to the Branch Society, lead a life of temperance, purity and brotherly love.

(3) The Secunderabad Theosophical Society

Rules :

(1) To cultivate and promote the feeling of universal brotherhood towards other Theosophical Societies and mankind at large ;

(2) To forward by all practical measures, the morality and spiritual progress of the people ;

(3) To study and otherwise encourage the revival of ancient Aryan literature and science ;

(4) To afford every possible help to the Parent Society and advocate the cause of the same both by word and deed.

(4) The Cuddalore Theosophical Society

(*a*) To cultivate the feeling of Universal Brotherhood ;

(*b*) To promote the moral well-being and the spiritual interests of our fellow-men ;

(*c*) To encourage the study of Aryan and other Eastern Literature ;

(*d*) To co-operate with the Founders and Promoters of the Parent Society.

(5) The London Lodge of the Theosophical Society

The special objects of the London Lodge are (1884) :

(1) The investigation of the nature of existence, with a view to the comprehension and realisation of the higher potentialities of man ;

(2) The revival of research connected with occult science and esoteric philosophy ;

(3) The examination of religious systems from an unsectarian standpoint, for the purpose of demonstrating the substantial identity subsisting beneath their apparent diversity ;

(4) The reconstruction of religion on a scientific and of science on a religious basis ; and the elaboration of a perfect system of thought and rule of life.

We note as an interesting fact that in those early days many of the branches did not call themselves the Madura or Secunderabad, etc., *Lodge* of the T. S., but simply the *Madura Theosophical Society*, etc., sometimes acknowledging their connection with Headquarters by a definite By-Law to co-operate with the Founders and Promoters of the Parent Society, to afford every possible help to the Parent Society, etc., and using their own discretion in formulating the objects. This was probably due to the fact that the so-called Parent Society had not yet formulated, in a clear and concise shape, its principal objects, so that they could serve as a stable basis for all its Branches, and which no Branch should have authority to change, though they might add any *special* objects decided upon.

We find such a formula, an approximation to the three objects now known to us, for the first time in the Annual Report of 1885 (p. 78), in which the revised rules are stated as follows :

(1) To form the nucleus of a Universal Brotherhood of Humanity without distinction of race, creed or colour ;

(2) To promote the study of Aryan and other Eastern literatures, religions and sciences;

(3) A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

The Theosophical Society, in America, in its Constitution and Laws, adopted on April 24, 1887, confirms the above three objects, with a slight alteration of the third object, in which the words "pursued by a portion of the members of the Society" are left out and the word "latent" is added after psychical powers (*i.e.*, the psychical powers latent in man). This same Constitution definitely acknowledges the Headquarters of the Society in India in Art. II and III:

The General Secretary shall be the official means of communication with headquarters in India;

All charters and diplomas come from headquarters in India. Provisional charters and diplomas may be issued by the General Secretary by the advice and consent of the Executive Committee, pending advices from India, and are to be delivered up when the permanent diploma is received.

Then follows a clause:

The General Rules of the Theosophical Society are declared in force so far as they do not conflict with these rules,

i.e., with the rules of the T. S. in America, which is a curious reversal of the universal practice obliging Branches to formulate their rules so as not to conflict with the rules of the authority from which they derive their charters, and not *vice versa*.

Since 1885 the General Council has revised the three objects four times, in 1888, 1890, 1894 and 1896. The changes are slight, but none the less important, and clarify the aims of the Society; they are best understood if we follow each object separately:

CHANGES IN THE THREE OBJECTS OF THE T.S. FROM 1885 TO 1896:

First Object

1885: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed or colour;

1888: To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, *sex*, *caste* or colour;

1896: To form *a* nucleus of *the* Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour;

The words in italics denote the changes, namely the addition of sex and caste in 1888, and the transition in 1896 to *a* nucleus of *the* Universal Brotherhood, a significant alteration, implying that Brotherhood exists as a fact in nature, that it only remains for us to acknowledge and live up to it by forming a nucleus for the purpose, one of many nuclei that have existed from time to time.

Second Object

1885: To promote the study of Aryan and other Eastern Literatures, religions and sciences;

1888: To promote the study of Aryan and other Eastern Literatures, religions, *philosophies* and sciences;

1890: To promote the study of Aryan and other Eastern Literatures, religions, philosophies and sciences, *and to demonstrate their importance to humanity*;

1894: To promote the study of Aryan and other Eastern Literatures, religions, philosophies and sciences, and to demonstrate *the importance of that study*;

1896: To *encourage* the study of *comparative religion, philosophy and science*;

The changes are self-evident, tending towards breadth and conciseness.

Third Object

1885: A third object, pursued by a portion of the members of the Society, is to investigate unexplained laws of nature and the psychical powers of man.

1888: [Unchanged, with the following clause added:] The fellows interested in this third object now form a distinct private division of the Society under the direction of the Corresponding Secretary.

This change coincides with the formation of the Esoteric Section of the T. S.

1890: To investigate unexplained laws of nature and the psychic powers *latent* in man.

1896: To investigate unexplained laws of Nature and the powers latent in man.

In this last revision, the word *psychic*, before "powers," is omitted, and in this third object also the trend of changes is towards breadth and conciseness.

From this short review of the objects of the Society, it is clear that they were subject to a distinct evolution, though of so slight a nature that we discover the presence of the main ideas already in the first revision of 1879, and that it was merely the outer form that had to find an adequate expression through various changes. For thirty years, the last revision has satisfied our needs, and it is indeed difficult to conceive of a broader, more comprehensive form, appealing both to heart and mind. Will this be always so, or will the course of evolution lead the T. S. to a still higher outlook and destiny? None can tell, nor need it disturb us, so long as we preserve an open mind, and beware of that rigidity which might prevent us from seeing ahead, and from accommodating ourselves to changing conditions as they arise.

PAST AND PRESENT OFFICERS OF THE T.S.

PRESIDENTS OF THE T. S.

1875—1907

Henry Steele Olcott

1907—

Annie Besant

CORRESPONDING SECRETARY OF THE T. S.

1875—1891

Helena Petrovna Blavatsky

VICE-PRESIDENTS OF THE T. S.

1875—1877

S. Pancoast, M.D.
G. H. Felt.

1877—1880

Alexander Wilder
J. A. Weisse.

1881—1888

Rt. Rev. H. Sumangala (Buddhist High Priest)
A. O. Hume, C. B.
H. H. Daji Raja Chandra Singhjee, Thakore Saheb of Wadhwan
Raja Shyama Shankar Roy
Major-General Abner Doubleday
Rao Bahadur Gopalrao Hari Deshmukh
A. P. Sinnett
Pandit Adityaram Bhattacharya

C. C. Massey
Camille Flammarion
The Hon'ble Alexandre Aksakof
David E. Dudley, M.D. (32° A. A. R.)
Pasquale Menelao
Baron Jules Denis du Petit

1888—1895

W. Q. Judge

1895—1907

A. P. Sinnett

1907—1911

Sir S. Subramanya Iyer, K.C.I.E.

1911—1921

A. P. Sinnett

1921—

C. Jinarājadāsa

RECORDING SECRETARIES OF THE T. S.

1882—1885

Damodar K. Mavalankar

1885

S. Krishnaswami
C. W. Leadbeater
A. J. Cooper-Oakley
T. Vijayaraghava Charlu

1886—1887

T. Vijayaraghava Charlu
A. J. Cooper-Oakley
C. W. Leadbeater

1888

C. W. Leadbeater
W. Q. Judge
Archibald Keightley
Richard Harte
T. Vijayaraghava Charlu

1890—1892

S. E. Gopalacharlu

1893

Walter R. Old

1894

T. Vijayaraghava Charlu

1895—1904

W. A. English

1905—1906

Sir S. Subramanya Iyer

1907

W. B. Fricke

1908—

J. R. Aria

TREASURERS OF THE T. S.

1882

Madame. H. P. Blavatsky

1883

Damodar K. Mavalankar

1884—1886

N. C. Mukerjee

1887—1888

C. Ramiah
Bertram Keightley

1889—1890

T. Vijayaraghava Charlu

1890—1892

S. E. Gopalacharlu

1893

Walter R. Old

1894—1903

T. Vijayaraghava Charlu

1904—1905

W. A. English

1905—1906

Frank Davidson

1907—

A. Schwarz

GENERAL SECRETARIES OF THE T.S.

U. S. A.

W. Q. Judge	1886-1895
A. Fullerton	1895-1907
Dr. Weller Van Hook	1907-1912
A. P. Warrington	1912-1919
L. W. Rogers	1919-

England

Archibald Keightley	1888-1890
W. R. Old [1]	1890-1891
G. R. S. Mead [2]	1890-1898
Hon. O. F. S. Cuffe	1898-1900
Dr. A. A. Wells	1900-1901
B. Keightley	1901-1905
Miss Kate Spink	1905-1908
Mrs. S. Maud Sharpe	1908-1911
J. I. Wedgwood	1911-1913
Mrs. S. Maud Sharpe	1913-1914
Dr. L. Haden Guest	1914-1915
G. S. Arundale	1915-1916
H. Baillie-Weaver	1916-1921
D. Graham Pole	1921-1924
E. L. Gardner	1924-

Section "In Partibus"

Richard Harte	1888-1890

[1] General Secretary of the British Section, which continued as a separate Section after formation of the European Section in 1890, for one year.

[2] The European Section lasted from 1890-1902, after which it again became the "British Section".

Ceylon

C. W. Leadbeater		1888-1889
Dr. J. Bowles Daly		1890-1891

(Charter cancelled 1891)

India

Bertram Keightley		1890-1897
Bertram Keightley Upendranath Basu	Joint	1897-1901
Upendranath Basu		1901-1907
Upendranath Basu K. Narayanaswami Iyer	Joint	1907-1908
Jehangir Sorabji		1908-1912
Bhagavan Das		1912-1913
Iqbal Narain Gurtu		1913-1916
T. Ramachandra Rao		1916-1919
Purnendu Narayan Sinha		1919-1923
T. Ramachandra Rao		1923
Iqbal Narain Gurtu		1923-1924
Sir T. Sadasiva Iyer		1924-1925
Iqbal Narain Gurtu		1925-

Australia

J. C. Staples	1894-1897
James Scott	1897-1898
A. Marques	1898-1901
H. Arthur Wilson	1901-1902
W. G. John	1902-1916
T. H. Martyn	1917-1919
Dr. J. W. Bean	1919-1924
Mrs. J. Ransom	1924-

Sweden

G. Zander	1895-1896
A. Zettersten	1896-1899
P. Eric Liljestrand	1899-1901
Arvid Knös	1901-1908
A. Zettersten	1908-1910
Gustav Kinell	1910-1913
Arvid Knös	1913-1915
Erik Cronvall	1915-1923
Hugo Fahlcranz	1923-

New Zealand

Miss Lilian Edger	1896-1897
Dr. C. W. Sanders	1897-1918
J. R. Thomson	1918-1924
W. Crawford	1924-

Holland

W. B. Fricke	1897-1908
A. J. Cnoop-Koopmans	1908-1914
J. P. W. Schuurman	1914-1918
Mejr. C. W. Dykgraaf	1918-

France

Th. Pascal	1899-1907
Th. Pascal, C. Blech (Joint)	1907-1908
C. Blech	1908-

Italy

Captain O. Boggiani	1901-1904
Decio Calvari	1904-1905
Prof. O. Penzig	1905-1918
E. Turin	1918-1920
Colonel O. Boggiani	1920-

Germany

Dr. Rudolf Steiner	1902-1913
J. L. M. Lauweriks	1913-1914
Sixtus von Kapff	May 1914—Aug. 1914
Paul Krojanker	1914-1916
Karl Wachtelborn	1916

(Dormant Period 1916-1919)

Axel von Fielitz-Coniar	1919—July 1920
Fräulein Margarete Kamensky	July 1920—Oct. 1920
Fräulein Margarete Kamensky (German Section, Dusseldorf), Otto Schwarz (German National Society, Hannover)	Oct. 1920 Sept. 1921
Axel von Fielitz-Coniar	1921-

Cuba

Jose M. Massö	1905-1908
Rafael de Albear	1908-

Hungary

Nagy Dezsö	1907-1908
Gyula Agoston	1908-1910
Lipôt Stark	1910-1911
Robert Nadler	1911-

Finland

Pekka Ervast	1907-1917
Dr. W. Angervo	1917-1918
Pekka Ervast	1918-1919
Dr. J. Sonck	1919-

Russia	
Madame Anna Kamensky[1]	1908-
Czechoslovakia	
Jan Bedrnicek	1909-1925
Oscar Beer	1925-
South Africa	
Henri Dijkman	1909-1910
C. E. Nelson	1910-1916
Miss M. L. Murchie	1916-1920
J. Walker	1920-1923
J. Bruno Bischoff	1923-
Scotland	
D. Graham Pole	1910-1920
Mrs. J. R. Bindley	1920-
Switzerland	
Mademoiselle H. Stephanie	1911-1925
Belgium	
Jean Delville	1911-1913
Gaston Polak	1913-
Dutch East Indies	
D. van Hinloopen Labberton	1912-1922
J. Kruisheer	1922-
Burma	
Maung Thain Maung	1912-1915
A. Verhage	1915-1919
N. A. Naganathan	1919-1920
A. Verhage	1920-1923
Mrs. M. Fraser	1923-1924
A. Verhage	1924-1925
Saw Hla Pru	1925-
Austria	
John Cordes	1913-
Norway	
Fru Eva Blytt	1913-1918
Fru A. M. Sparre	1918-
Egypt	
E. Veronesi	1918-1920
H. Demirgian Bey	1920-1923
J. H. Pérèz	1923-
Denmark	
Countess E. B. B. Selby	1918-1922
Christian Svendsen	1922-

[1] Since the T.S. was disbanded in Russia, after the commencement of the Soviets, the Russian T.S. has consisted only of Lodges made of Russians living outside of Russia.

IRELAND	
P. L. Pielou	1919-1922
W. R. Gray	1922-1923
T. Kennedy	1923-
MEXICO	
L. A. G. Galindo	1919-1922
S. Morales	1922-1923
J. R. Muñoz	1923-1924
A. Servin	1924-
CANADA	
A. E. S. Smythe	1919-
ARGENTINE	
Mario de Arroya	1920-1921
Señora A. M. Gowland	1921-1924
A. A. Madril	1924-
CHILE	
A. Zanelli	1920-1925
A. Hamel	1925-
BRAZIL	
General R. Pinto Seidl	1920-
BULGARIA	
Rev. S. Nickoff	1920-
ICELAND	
Jakob Kristinsson	1921-
SPAIN	
Major Julio Garrido	1921-
PORTUGAL	
Joao Antuñes	1921-1924
A. R. Silva Junior	1924-
WALES	
Peter Freeman	1922-
POLAND	
Mademoiselle Wanda Dynowska	1923-
URUGUAY	
Señora A. M. Gowland	1924-
PORTO RICO	
Francisco Vincenty	1924-
ROUMANIA	
Doamna Fanny Seculici	1925
YUGO-SLAVIA	
Gospojica Jelisava Vavra	1925

STATISTICS OF THE T.S.

SECTIONS, LODGES AND MEMBERS

	National Societies	Date of Charter	Number of Lodges (1925)	Active Members (1925)
1	T.S. in The United States ...	30-10-1886	268	7,333
2	,, England ...	19-10-1888	152	4,938
3	,, India ...	17-7-1891	403	6,395
4	,, Australia ...	1-1-1895	26	1,564
5	,, Sweden ...	7-7-1895	43	1,073
6	,, New Zealand ...	7-4-1896	18	953
7	,, Holland ...	14-5-1897	40	2,673
8	,, France ...	2-8-1899	72	2,923
9	,, Italy ...	17-1-1902	34	623
10	,, Germany ...	27-7-1902	31	650
11	,, Cuba ...	7-2-1905	32	805
12	,, Hungary ...	7-7-1907	10	398
13	,, Finland ...	21-10-1907	22	626
14	,, Russia ...	12-11-1908	9	175
15	,, Czechoslovakia ...	7-2-1909	8	125
16	,, South Africa ...	27-4-1909	12	452
17	,, Scotland ...	3-3-1910	32	794
18	,, Switzerland ...	1-12-1910	17	239
19	,, Belgium ...	7-6-1911	12	358
20	,, Dutch East Indies ...	6-4-1912	29	1,939
21	,, Burma ...	1-10-1912	10	240
22	,, Austria ...	28-11-1912	12	570
23	,, Norway ...	8-10-1913	15	250
24	,, Egypt ...	16-1-1918	8	91
25	,, Denmark ...	16-9-1918	10	504
26	,, Ireland ...	25-8-1919	7	116
27	,, Mexico ...	12-11-1919	22	493
28	,, Canada ...	12-11-1919	23	635
29	,, Argentina ...	18-1-1920	17	470
30	,, Chile ...	20-1-1920	14	231
31	,, Brazil ...	20-1-1920	23	296
32	,, Bulgaria ...	27-2-1920	12	150
33	,, Iceland ...	5-1-1921	7	276
34	,, Spain ...	28-4-1921	21	435
35	,, Portugal ...	5-9-1921	14	290
36	,, Wales ...	28-6-1922	16	310
37	,, Poland ...	26-7-1923	12	219
38	,, Uruguay ...	7-1-1925	9	149
39	,, Porto Rico ...	28-1-1925	13	197
40	,, Roumania ...	10-6-1925	7	150
41	,, Yugo-Slavia ...	14-9-1925	7	122
	Non-Sectionalised Countries ...	...	16	298
	Swiss Federation ...	...	4	78
	Canadian Federation ...	...	7	173
			1,576	41,779

CHARTERS AND MEMBERS

Year	Charters issued	Active Members	New Members during the Year	Number of Lodges
1878	1			
1879	2			
1880	11			
1881	19			
1882	42			
1883	88			
1884	99			
1885	117			
1886	128			
1887	156			
1888	169			
1889	199			
1890	234			
1891	271			
1892	298	No accurate statistics compiled during these years.		
1893	344			
1894	382			
1895	401			
1896	425			
1897	487			
1898	526			
1899	558			
1900	595			
1901	647			
1902	704			
1903	750			
1904	800			
1905	860			
1906	900			
1907	958	14,863		567
1908	1,032	15,617	2,750	631
1909	1,125	16,898	3,526	698
1910	1,223	20,356	3,847	778
1911	1,329	21,464	5,787	867
1912	1,405	23,140	3,525	950
1913	1,483	22,744	4,073	952
1914	1,547	24,575	3,998	1,016
1915	1,578	25,696	3,099	991
1916	1,622	26,820	3,696	989
1917	1,677	28,673	4,404	1,074
1918	1,714	22,879	3,429	896
1919	1,784	33,427	5,171	1,194
1920	1,862	36,350	6,377	1,244
1921	1,958	40,475	7,154	1,349
1922	2,075	39,773	5,391	1,360
1923	2,221	40,996	4,938	1,369
1924	2,331	41,892	5,859	1,520
1925	2,436	41,179	6,452	1,576

THE T. SUBBA ROW MEDAL

THE T. SUBBA ROW MEDAL

At the Convention held in December, 1883, it was resolved "That a Medal to be called the T. Subba Row Medal be annually awarded to any Fellow of the Theosophical Society who would produce the best essay on any of the following subjects :

1. Aryan Occult Science and Philosophy.
2. Buddhist Esoteric Philosophy.
3. Chaldean Esoteric Science and Philosophy and Zoroastrianism.
4. Jewish Kabala and Esoteric Interpretation of the Christian Religion.

The following conditions were added by a Resolution passed at the Convention of 1888 (see page 40 of Report of that year).

1. The Medal shall be competed for each year, by Essays written for this purpose by Fellows of the Theosophical Society.
2. Such Essays must reach the Editor of *The Theosophist* not later than December 1st each year and shall be marked "T. Subba Row Medal Competition".
3. The best three of these Essays shall be selected by the President in Council and shall be read before the Convention ; the Medal to be given to the best of the three in the opinion of the Medal Committee.
4. The subjects prescribed by the Resolution shall be taken in rotation —one subject being proposed each year.
5. The subject for 1889 shall be "Aryan Occult Science and Philosophy".
6. The selected Essay shall be published each year by the Theosophical Society.

The Fund was started in 1884, the first donation being Rs. 100 by a "Master". As far as our records show the Medal has been awarded as follows :

1885 to P. Sreenivasa Rao.
1888 ,, Madame H. P. Blavatsky for her articles on "The Esoteric Character of the Gospels".
1895 ,, Mrs. Annie Besant for her Convention Lectures of 1894.
1896 ,, A. P. Sinnett.
1897 ,, C. W. Leadbeater.
1898 ,, G. R. S. Mead.
1899 ,, W. Scott-Elliot (W. Williamson), Author of *The Great Law.*
1900 ,, Bhagavan Das.
1906 ,, Dr. T. Pascal.

1909 to Dr. Rudolf Steiner.
1911 ,, J. Krishnamurti, for *At the Feet of the Master*.
1912 ,, Dr. F. Otto Schrader.
1913 ,, C. Jinarājadāsa.
1923 ,, Purnendu Narayan Sinha.
1924 ,, Ernest Wood.
1925 ,, Dr. J. J. van der Leeuw.

The Fund, at the end of 1925, amounts to Rs. 2,558-8-0.

At the Convention of 1891 it was resolved: "That in future the Subba Row Medal be awarded by each Annual Convention to the author of the most valuable contribution of the year to Theosophical literature either by translation into English or original compositions."

At the General Council meeting held in Bombay on February 5, 1880, it was decided to award a Medal called "The Medal of Honour of the T.S." under competition. (See March, 1880, *Theosophist*, Vol. I, page 134.)

Supplement to *Theosophist*, January, 1889:

The Theosophist Prizes: Awards by vote of the Readers:

1. Gold Medal to Babu Rama Prasad of Meerut, for "Nature's Finer Forces".
2. Silver Medal to Henry Pratt, M.D. of Leamington, Warwickshire, for his "Travestied Teachings" series.

CONVENTION LECTURES

CONVENTION LECTURES

1886	T. Subba Row	PHILOSOPHY OF THE BHAGAVAD-GITA
1887	A. J. Cooper-Oakley	
1890	E. D. Fawcett	THE PHILOSOPHY OF HERBERT SPENCER
	B. Keightley	Theosophy of the West
	Dr. J. Bowles Daly	
	C. Kotayya	The Identity of the Microcosm and Macrocosm
1891		ADDRESSES IN PACHAIYAPPA'S HALL
	Dr. Emma B. Rider	Why am I here ?
	Miss Henrietta Muller	How I refused to pay my Taxes
	Dr. Alice B. Stockham	Kindergarten Education for Children
	Count A. Wachtmeister	Theosophy in Sweden
	S. V. Edge	Our Work and Workers in England
1893	Mrs. Annie Besant	THE BUILDING OF THE KOSMOS
		I. The Building of the Kosmos
		(*a*) Sound
		(*b*) Fire
		II. Yoga
		III. Symbolism
1894	Mrs. Annie Besant	THE SELF AND ITS SHEATHS
		I. The Self and Its Sheaths
		II. The Body of Action
		III. The Body of Feeling
		IV. The Object of the Sheaths
1895	Mrs. Annie Besant	THE PATH OF DISCIPLESHIP
		I. First Steps
		II. Qualifications for Discipleship
		III. The Life of the Disciple
		IV. The Future Progress of Humanity
1896	Mrs. Annie Besant	FOUR GREAT RELIGIONS
		I. Hinduism
		II. Zoroastrianism
		III. Buddhism
		IV. Christianity

1897 Miss Lilian Edger — THEOSOPHY APPLIED

I. To Religion
II. To the Home
III. To Society
IV. To the State

1898 Mrs. Annie Besant — EVOLUTION OF LIFE AND FORM

I. Ancient and Modern Science
II. Functions of the Gods
III. Evolution of Life
IV. Evolution of Form

1899 Mrs. Annie Besant — AVATARAS

I. What is an Avatara
II. The Source of and Need for Avataras
III. Some Special Avataras
IV. Shri Krishna

1900 Mrs. Annie Besant — ANCIENT IDEALS IN MODERN LIFE

I. The Four Ashramas
II. Temples, Priests and Worship
III. The Caste System
IV. Womanhood

1901 Mrs. Annie Besant — THE RELIGIOUS PROBLEM IN INDIA

I. Islam
II. Jainism
III. Sikhism
IV. Theosophy

1902 Mrs. Annie Besant — THE LAWS OF THE HIGHER LIFE

I. The Larger Consciousness
II. The Law of Duty
III. The Law of Sacrifice

1903 Mrs. Annie Besant — THE PEDIGREE OF MAN

I. The Monadic Pedigree
II. The Physical Pedigree
III. The Intellectual Pedigree
IV. The Human Races

1904 Mrs. Annie Besant — THEOSOPHY IN RELATION TO HUMAN LIFE

I. Theosophy in Relation to Religion
II. Theosophy in Relation to Sociology
III. Theosophy in Relation to Politics
IV. Theosophy in Relation to Science

1905 Mrs. Annie Besant — HINTS ON THE STUDY OF THE BHAGAVAD-GITA

I. The Great Unveiling
II. As Yoga Shastra
III. Methods of Yoga—Bhakti
IV. Discrimination and Sacrifice

1906 Mrs. Annie Besant — THE WISDOM OF THE UPANISHADS

I. Brahman is All
II. Ishvara
III. Jivatmas
IV. The Wheel of Births and Deaths

1907 Mrs. Annie Besant — AN INTRODUCTION TO YOGA

I. The Nature of Yoga
II. Schools of Thought
III. Yoga as Science
IV. Yoga as Practice

1908 Miss Lilian Edger — GLEANINGS FROM "LIGHT ON THE PATH"

1909 Bhagavan Das — THE SCIENCE OF SOCIAL ORGANISATION OR THE LAWS OF MANU IN THE LIGHT OF THEOSOPHY

I. The Foundation of Manu's Code of Life
II. The World Process and the Problem of Life
III. The Problems of Education
IV. The Problems of Family Life and Economics of Government and of Religion

1910 George S. Arundale — THE GROWTH OF NATIONAL CONSCIOUSNESS IN THE LIGHT OF THEOSOPHY

1911 Mrs. Annie Besant — THE IDEALS OF THEOSOPHY

I. (*a*) Introduction
(*b*) Brotherhood Applied to Government
II. Brotherhood in Education and Criminology
III. (*a*) Tolerance
(*b*) Knowledge
IV. The Perfect Man

1912 Mrs. Annie Besant — THEOSOPHY AND THE THEOSOPHICAL SOCIETY

I. Theosophy or Paravidya
II. Theosophy : the Open Road to the Masters
III. Theosophy : the Root of All Religions
IV. The Theosophical Society : Its Meaning, Purpose and Functions

1913 Mrs. Annie Basant — INDIAN SOCIAL REFORM. (Not published)

I. The Past of the Caste System
II. The Present of the Caste System
III. The Place of Theosophy in India
IV. United India

1914	C. Jinarājadāsa	THEOSOPHY AND MODERN THOUGHT
		I. Theosophy and the Problem of Heredity II. History in the Light of Reincarnation III. The Basis of Art Expression IV. The Search for Reality
1915	Mrs. Annie Besant	THEOSOPHY AND LIFE'S DEEPER PROBLEMS
		I. God II. Man III. Right and Wrong IV. Brotherhood
1916	Mrs. Annie Besant	DUTIES OF THE THEOSOPHIST
		I. The Duty of the Theosophist to Religion II. The Duty of the Theosophist to Society III. The Duty of the Theosophist to his Nation and Humanity
1917		THE THEOSOPHICAL OUTLOOK
	C. Jinarājadāsa	The Problem of Religion and Philosophy
	G. S. Arundale	The Problem of Education
	B. P. Wadia	Problems of National and International Politics
	T. Sadasivier	Problems of Social Reform
1918	Mrs. Annie Besant	PROBLEMS OF RECONSTRUCTION
		I. Religious Reconstruction II. Social Reconstruction III. Political Reconstruction IV. Educational Reconstruction
1919	Mrs. Annie Besant	THE DUTY OF THE THEOSOPHICAL SOCIETY. (Not published.)
	G. S. Arundale	Education
1920	Mrs. Annie Besant	THE GREAT PLAN
		I. Introductory II. Evolution of Our Solar System according to Religion, Science and the Akashic Records III. A Solar System Evolving: Chains and Rounds, Manus and Bodhisattvas. IV. Conclusion
1921		THEOSOPHY AND WORLD-PROBLEMS
	Dr. Annie Besant	Theosophy and World-Problems
	C. Jinarājadāsa	Theosophy and the Cult of Beauty
	J. Krishnamurti	Theosophy and Internationalism
	G. S. Arundale	Theosophy and the Ideals of Education

1922	THE REAL AND THE UNREAL	
	Dr. Annie Besant	I and II. "Your World and Ours"
	G. S. Arundale	The Centre and the Circumference
	C. Jinarājadāsa	The Vision of the God-Man
1923	THEOSOPHY THE INTERPRETER	
	Dr. Annie Besant	Theosophy as the Interpreter of Religion
	C. Jinarājadāsa	Theosophy, the Interpreter of Science as the Basis of Knowledge and Conduct
	G. S. Arundale	Theosophy as the Interpreter of Psychology
	J. H. Cousins	Theosophy as the Interpreter of Beauty and Its Expression in Art
1924	THEOSOPHY AS THE BASIC UNITY OF NATIONAL LIFE	
	Dr. Annie Besant	The Real and the Unreal in a Nation's Life
	J. Krishnamurti	The Citizen as a Divine Agent
	Lady Emily Lutyens	Brotherhood as a Reality
	C. Jinarājadāsa	The Spiritual Organisation of a Nation
1925	THE THREE WORLD MOVEMENTS	
	Dr. Annie Besant C. Jinarājadāsa	The Basic Truths of the World Religions; the Fellowship of Religions
	J. Krishnamurti Rt. Rev. G. S. Arundale	The World University
	Rt. Rev. C. W. Leadbeater Rt. Rev. J. I. Wedgwood	The Revival of the Mysteries
	Dr. Annie Besant	The Activities of the Coming Half Century

FEDERATIONS OF THE T.S.

I. T.S. FEDERATIONS IN INDIA

In December, 1902, the Annual Convention of the T. S. was arranged to be held at Benares, and as there was no function at Adyar, some T. S. members in the Ceded Districts arranged to meet in Conference in the first week of January, 1903, at Gooty, Anantapur District. The Conference proved so very helpful that it was then decided to make it an Annual Function. The Federation was named "The Central Districts T. S. Federation". It has met regularly every year and its last session at Cuddapah was its twenty-fourth.

In May of the same year, T. Ramachandra Rao happened to be travelling in the Tamil districts, and he, with the co-operation of K. Narayanaswami Aiyar, Provincial Secretary, S. India, and P. Narayana Aiyar and A. Rangaswami Aiyar of Mudura, organised "The Tamil Districts T. S. Federation".

In 1905, the Bihar Federation was started and later many other Federations. The Karnataka Federation was started in 1910. The Federations are now organised on a linguistic basis.

The Federations that are now working are :

South India : seven Federations :

The South Tamil Districts Federation }
The West Tamil Districts Federation } Tamil.
The North Tamil Districts Federation }
The Central Districts Federation. Telugu.
The Northern Circars, Nellore and Hyderabad Federation. Telugu.
The Karnataka Federation. Kannada or Canarese.
The Kerala Federation. Malayalam.

North India : eight Federations :

Bengal, Assam and Orissa Federation. Bengali.
Bihar Federation. Hindi.
U. P. Federation. Hindi.
C. I. and Rajputana Federation. Hindi.
Sind and Baluchistan Federation. Urdu.
North-Western Federation. Urdu.
Maharashtra Federation. Marathi.
Gujerat and Kathiawar Federation. Gujerati.

The Federations in South India are grouped into one central organisation known as the South Indian Conference, with the Joint General Secretary, Indian Section, at its head; similarly the Federations in North India form the North Indian Conference, with the General Secretary of the Indian Section at its head.

Each Federation area is, for purposes of effective work, further divided into smaller Groups, each comprising Lodges in a district or a smaller area, each with a Group Secretary.

II. FEDERATION OF THE EUROPEAN SECTIONS

The Federation of European Sections was inaugurated at the Annual Convention of the British Section on July 23rd, 1903, at 28 Albemarle Street, London, with the consent and under the chairmanship of the President, Colonel Olcott. Delegates from the British, French, Dutch, German and Italian Sections attended, and the proposal was warmly supported. Mr. Johan Van Manen was elected Secretary and Editor of any papers that might be published. An invitation from the Dutch Section to hold the next meeting in Holland was accepted, and accordingly the Federation met at Amsterdam in June, 1904, under the chairmanship of Mrs. Besant. Delegates from eleven countries were present, and a distinctive feature was an exhibition of Arts and Industries, the contributors to which were members of the Society. In the following year the Federation met in London, again under Mrs. Besant's presidency, and in June 1906 in Paris, when 450 delegates were present, representing fifteen countries. The chairman, Colonel Olcott, remarks, "This third Congress with its predecessors accentuated that feeling of reciprocity and brotherly friendship which exists to a great degree between the Sections and Branches of our Society throughout the world."

The next Congress was held in Munich in May, 1907, Mrs. Besant being, as she styled herself, President of Honor, and Dr. Steiner, General Secretary of the German Section, President of Work. The artistic side of Theosophy was brought into great prominence, as was natural in one of the chief art centres of Germany. It was decided that henceforth the Congress should be held biennially, and in May, 1909, it met at Budapest, where the ten European Societies were all represented.

The seventh Congress was at Stockholm in 1913, as the proposed meeting in Genoa in 1911 had to be abandoned, owing to an outbreak of cholera. Fourteen General Secretaries were present, and the General Secretaries-elect of Norway and Poland. It was intended that the Federation should meet in Paris in 1915, but the war prevented this, and the eighth Congress was held at Vienna in July, 1923. The growth of the Federation was shown by the fact that thirty countries were represented, and under the chairmanship of Mr. C. Jinarājadāsa, Vice-President of the T.S., a most successful six days series of meetings were carried through, in the course of which many and various aspects of Theosophy were dealt with. A marked feature was the harmony and brotherhood prevailing among the representatives of the Sections who had so lately been at war with each other.

T. S. ORDER OF SERVICE

I. T. S. ORDER OF SERVICE

THE inspiration for the Order of Service was derived from an article written by one of the Masters, and printed by H. P. B. in an early number of *Lucifer*, the key-note of which is given in the following quotations. "The problem of true Theosophy and its great mission are: first the working out of clear unequivocal conceptions of ethics, ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in man; and second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness." "Theosophy must be made practical."

To help to carry out the second part of Theosophy's great mission, the Order of Service was founded in February, 1908, by Mrs. Besant, to organise a number of members for various lines of practical service, and to permeate the outside world with the Theosophical ideals underlying the different departments of work. The double aim is clearly shown in the first tentative constitution of the Order, which provided for a Central Council and National Councils composed of F. T. S. only, and Provincial and Local Councils with two-thirds of their members F. T. S. and one-third non-members, if so desired.

The first Leagues of the Order were formed in India for such objects as Social Brotherhood, National Education, and the Abolition of Child Parentage, but in 1919 many of these had become dormant, as the members had joined other societies working for the same object, and the chief activities of the Order were for some time thereafter found in England, Australia and America. In these early years a large number of Leagues were formed which touched almost every kind of social and humanitarian work then in existence. To metion only a few, in Australia we find Leagues for the Abolition of Capital Punishment, extension of the Co-operative Movements, and hospital visiting. In America, as might be expected, work for Prison Reform played an important part, and in England such objects as Child Welfare, work among the Blind, Social Brotherhood, Anti-Vivisection, Healing, and opposition to the White Slave Traffic, were keenly supported. Two Organising Secretaries were appointed in England, Dr. Louise Appel and Miss Elizabeth Severs, and as a result of their hard work 1912 saw the Order firmly established, and a National Federation formed, with Mr. Herbert Whyte as Organising Secretary.

During the time of the Great War, the Order, in common with many other departments of Theosophical work, suffered from the loss by death of some workers, and from the energies of many being diverted into other channels. But in 1919 a much greater activity was noticeable. Several dormant Leagues now showed signs of awakening, and the following year under the energetic guidance of Mr. Arthur Burgess as Secretary the Order of Service in England took on a new lease of life and a much more international character. An International Correspondence League was started, with Mr. E. Campbell, Sydney, as Secretary, who was succeeded by Miss Esther Nicolau of Spain. Its object was to enable Lodges or F. T. S. all over the world to obtain more intimate news of each others activities than was provided by the sectional magazines, and it also undertook to provide visitors to various countries with reliable information regarding hospitality and facilities for study. The magazine *Service*, hitherto the organ of the League, now became the official organ of the Order.

In 1921 a great impetus was given by the first meeting of the European Féderation being held in Paris during the World Congress, when applications were made to form new Sections in seven European countries (Belgium, Spain, Hungary, Norway, Sweden, Finland and Holland). A new development in England was the appointment of a publicity committee, which arranged for propaganda lectures and issued pamphlets on such subjects as the work of the Order, Anti-Vivisection, and Healing. The following year saw the establishment of the Russian Relief Department, which kept alive hundreds of starving F. T. S. by regular gifts of money and food. Another new department was the Information Bureau to provide information on humanitarian and social subjects.

Every kind of Animal Welfare work has always had the whole-hearted support of the Order, which has done much to awaken public opinion in the matter. Another prominent feature has been work among the blind, and the knowledge of Theosophy has been brought to hundreds of blind people by the publication of Theosophical pamphlets and books in Braille and the Braille monthly magazine *The Light Bearer*; while social entertainments of various kinds have brightened lives that are often dull and grey. In 1923 Dame Ellen Terry became President of the Braille and Servers of the Blind League, and a home bearing her name has since been opened for defective blind children at Reigate in Surrey.

As well as working on social lines the Order of Service renders great service in the co-ordination and development of international Art. The International Fellowship in Arts and Crafts, founded in England in 1920, was accepted as a League of the Order in 1922, and in 1923, when Mr. Jinarājadāsa became President, it was decided to extend the activities of the League in every country where there was a Branch of the Order, so that there might be a link between artists in sympathy with its ideals in many countries. The Fellowship has members in most European countries, in Australia and in India, and its chief features are an International Exchange Library, an Entertainments Section, and original work in connection with the drama and music, including experiments in the psychic effects of music.

II. WOMEN'S INDIAN ASSOCIATION

The Women's Indian Association was started by Mrs. Dorothy Jinarājadāsa at Adyar, Madras, with Dr. Annie Besant as President, on May 8th, 1917, for the purpose of advancing the interests and furthering the progress of women in India. Its Objects were :

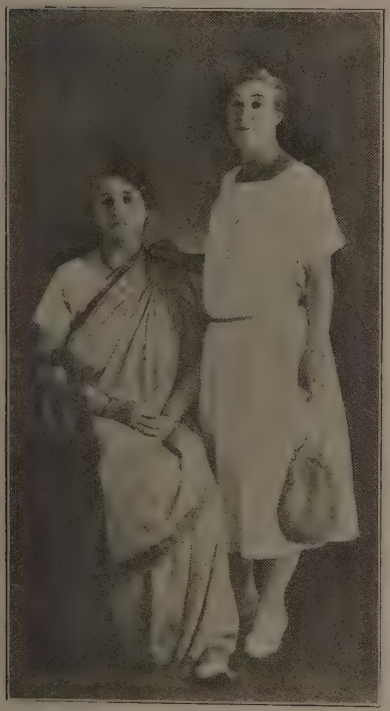


Fig. 216 .

Mrs. D. JINARAJADASA

Mrs. MARGARET E. COUSINS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands : for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To band Women into groups for the purpose of self-development, education, and for the definite service of others.

That the moment was ripe for the foundation of such an organisation was evident from the fact that within the first year of its existence 33 Branches were formed in as many towns. The women of India had been touched by the spirit of new life which has awakened women all over the world, and they were glad to co-operate with an organised scheme which gave them the opportunity to meet together in their free afternoon hours for mutual helpfulness, recreation, and study on various special lines, including social reform, child welfare, religion and politics, and for continuing their education ; for most girls, owing to the custom of child marriage at the age of twelve or thirteen, cease their studies and remain at home.

At first the Association worked entirely on lines of educational development ; and early in 1918 a magazine was started which was published periodically, in English, Tamil and Telugu, called *Stri Dharma*. Then very soon it was realised that in working for the progress of women all lines must be included, and that freedom and equality, political as well as social, must be striven after. India at this time was in the midst of the fight for Home Rule, and the thinking women in the country realised that there could be no real freedom for India while her women suffered from any inferiority of status in any department

of life. So the two following Objects were added to the aims of the Association :

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

Since then the scope of the work has grown and expanded with very great rapidity. There has been much activity in the propaganda for gaining the vote. The Association being the only suffrage society in India, it has been the centre in almost every Province, for the organisations of meetings, deputations, educational campaigns, and for awakening the women to a sense of their national responsibilities. The fruits of this labour is shown in the fact that to-day in 1925 there is equality of franchise in the six most important Provinces of India, for women and men, and in a number of Indian States, and efforts are continually being made to get the sex barrier removed for women to be elected as members of the various Legislative Councils, the Legislative Assembly and the Council of State.

Several Branches affiliated to the National Convention, which supported the Commonwealth of India Bill, and in many ways have worked for Home Rule for India. In Municipal activities also the Association has worked not only to get the franchise, but to have women representatives in the Councils, and now over thirty women are serving as Councillors, most of whom are members of the Women's Indian Association, as are also most of the Women Magistrates.

The organisation has also associated itself very earnestly with the great movements for social reform, such as, raising the age for the marriage for girls ; raising the age of consent, for married and unmarried girls ; reform in laws and customs relating to property and inheritance for Hindu women ; higher education for girls as well as boys ; improvement in the conditions of working and factory women, such as Maternity Benefits for factory workers, improved conditions in mines for women, and the abolition of Child Labour.

In 1923 the Women's Home of Service, Madras, was started by the Hon. Secretary, Mrs. Cousins, to provide opportunities through which women can be taught various vocational arts, such as weaving rattan, embroidery, etc. After a two years' course of training in the Home, the resident girls are to go out and earn their own living. There is also at the Home a class for teaching poor girls lace making, needlework, etc., attended daily by an average number of about 50 girls and women. The members of the Women's Indian Association have also actively taken up Child Welfare work, and Baby Welcome Centres have been opened by the Association, three in Madras and the neighbourhood, and in the Mofussal the members have in various places started, or are helping in, this work. Each centre is in charge of a qualified nurse, and thousands of Mothers before and after childbirth, and children, are cared for, and treated for ordinary ailments, in the Centres.

Such is a brief outline of the work that has been done by the Women's Indian Association in the eight years of its existence. It has shown that women in India can accomplish useful and efficient service through organisation. There are now sixty-one Branches and twenty Centres in all parts of India, and over three thousand members. The journal, *Stri Dharma*, was made a monthly magazine four years ago. Practically all the Branches of the Association are in the entire charge of Hindu or Parsi women, and all Branches are self-governing, doing the kind of work most suited to the needs of the members.

The Association is affiliated to various International Women's organizations, thus linking up the women in India with their sisters all over the world.

THEOSOPHICAL WORK FOR CHILDREN

THE GOLDEN CHAIN AND THE ROUND TABLE

WORK among children has centred chiefly in many countries in Lotus Circles and in the Golden Chain. The children repeat each morning the following prayer written by Dr. Annie Besant:

> I am a link in the Golden Chain of Love that stretches around the world, and must keep my link bright and strong.
>
> So I will try to be kind and gentle to every living thing I meet and to protect and help all who are weaker than myself.
>
> And I will try to think pure and beautiful thoughts, to speak pure and beautiful words and to do pure and beautiful actions.
>
> May every link in the Golden Chain become bright and strong.

For older children the Round Table is organised. It was founded in 1898 in London largely as the result of the weekly Lotus Circle at the London Headquarters, 19 Avenue Road, N. W., held by Mr. C. W. Leadbeater, with the enthusiastic co-operation of G. Herbert Whyte, Ethel Mallet and others. It is now a League of the Order of Service with its object "to gather together young folk to train them, to become, when grown-up, Helpers of the World". The idea developed further as time went on, and in 1912 the work was organised in Australia, where it has always been very active, and in New Zealand, France, Switzerland, Holland, Italy and America. The central aim is now stated as "Service of the King" and the key-note as self-discipline, on which the character of the Perfect Knight is based. During the War the Round Table continued to spread, although it lost heavily, and its Senior Knight, Lieut. G. Herbert Whyte, M. C., was killed near Jerusalem. Bishop Leadbeater took his place, and since then the international work has grown apace. Great attention has been paid to ceremonial and a ritual compiled based on the old tradition of chivalry, aiming at satisfying the need for self expression and devotional feeling among young people, so as to make the Round Table a real vehicle for youths' service.

THE EDUCATIONAL WORK OF THEOSOPHISTS

I. OLCOTT PANCHAMA FREE SCHOOLS

THE Panchamas, belonging to what is euphemiously called the Panchama or "fifth" caste, are outside the pale of Hindu social and religious organisation. They are "untouchables," that is, contact with them pollutes a caste man. There are sixty millions of them in India, and their lot is not only extreme poverty but also complete social ostracism. In 1894 Colonel Olcott started a free school for imparting elementary education in Tamil, coupled with instruction in conversational English, to the Panchama children near the T. S. Headquarters at Adyar. The first school building, Olcott School, was a mud hut, and the work began with a teacher and 45 children. Dr. W. A. English became the first Superintendent of the school. The school grew in strength, and soon a brick hut with tiled roof was erected. In June 1896, Sir Arthur Havelock, the Governor of Madras, visited the school, and this visit of the Governor drew the attention of the educational authorities of Madras to the existence of the school.

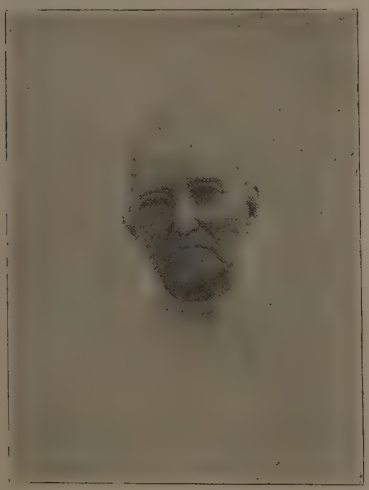


FIG. 217
MISS S. E. PALMER

In 1898 another school, called the H. P. B. School, in honour of H. P. B., was opened at Kodambakam, about seven and a half miles from Adyar. In the same year, Miss S. E. Palmer came from America and became the Superintendent of both the schools.

FIG. 218
MRS. N. A. COURTWRIGHT

A third school named Damodar School, after Damodar K. Mavalankar, was started at Teynampet with 27 children on October 2nd, 1899. Mylapore was the next place, where a fourth school was opened in September, 1901, bearing the name of the Tamil saint Tiruvalluvar. Mrs. N. A. Courtwright of America worked for the welfare of the schools when Miss S. E. Palmer left for work in Benares in 1901. She introduced Kindergarten teaching into the schools, with a view to attracting more children, and there was a gradual increase in the strength of the schools.

In 1905 all the schools were brought under the management of a Board of eight members. It was decided to call the schools "Olcott Panchama Free Schools". A fifth school, the Annie Besant School, was opened at Krishnampet in May, 1906 at the suggestion of the Madras Municipality, mainly for the uplift of the scavengers of the locality. The Municipality gave free use of two huts, and also a small contribution of Rs. 240. The schools have been maintained from donations mainly sent by Theosophists outside India.

In 1907 there was a heavy deficit, and it was suggested that the schools should be handed over to the Madras Corporation. But the Board of Management decided otherwise, and sent out an appeal to Theosophists for financial assistance. In 1909 the Municipality of Madras, on the request of the Board, built a brick shed to accommodate the growing number of students of "Besant Free School," and in 1914 put up extensions both to Damodar and Annie Besant Free Schools.

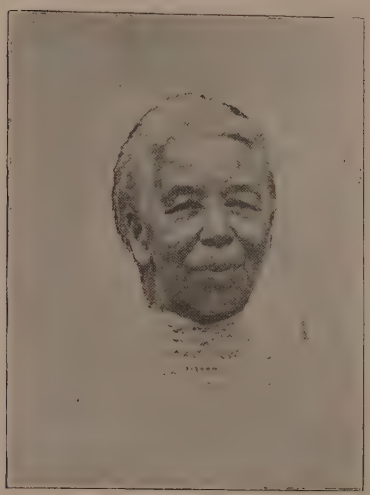


FIG. 219

MISS C. KOFEL

All the schools have been carried on under great financial difficulties by those who are interested in the uplift of the unfortunate Panchama children. Miss C. Kofel worked faithfully for the schools from 1907 till she retired in 1921. Miss E. Orr carried on the work in the same spirit for two years. The present Superintendent is M. Krishna Sastri. The strength of the schools has always been increasing. It is encouraging that the schools have been recognised as model elementary free schools by the educational authorities of the city. Sir Harcourt Butler and the Director-General of Education in Japan both visited the schools, and remarked that they were worthy to be copied by other cities. In 1913 Lord Pentland, the Governor of Madras, visited the schools and left an encouraging remark in the Visitors' Book. "It has been a great pleasure to me to visit this school, and to see the energy and resource which characterise the management, as well as the bright and happy pupils."

The upkeep of these schools is very heavy, and the annual expenditure amounts to nearly Rs. 13,000. Madras Municipality gives Rs. 3,500 a year, and the rest has to be realised from donations. The schools have been an abiding memorial to Colonel Olcott's tenderness and pity for the down-trodden and the oppressed. His action in founding these schools for the "untouchables" has opened out to them new careers, as English speaking employees to Europeans and to those Indian Theosophists for whom "untouchability" does not exist. He has thereby given them not only a better economic status, but also a self-respect gained from education.

II. EDUCATION IN INDIA

Besides the educational activities of Colonel H. S. Olcott, in Ceylon among the Buddhists and in South India among the Panchamas, the Theosophical Society has directly or indirectly been instrumental in a considerable amount of educational activity in India. The foremost worker and pioneer in this field has been the present President of the T. S., Dr. Annie Besant. On coming to India in 1893, she found that the purely secular education provided by the Government institutions had led educated Indians to that state of reckless and dry agnosticism, from the darkness of which she had herself emerged, helped by the touch of Theosophy.

Naturally attracted to the deep philosophy of Hinduism, she made her home at Benares, and lectured throughout the length and breadth of India on the religious education of the youths and maidens of the country. She was able to impress on the minds of Hindu leaders the need for the establishment of institutions, where religious instruction should be provided, and a small school with the two highest classes was started in a small house in the city of Benares in 1898. Among the pioneers who helped Dr. Besant were Babu Bhagavan Das, Babu Upendra Nath Basu, Babu Gyanendra Nath Chakravarti, Pandit Cheda Lal, Mr. Bertram Keightley, Dr. Arthur Richardson, Miss Lilian Edger and a few others.

Within a year of the establishment of the school, *i.e.*, in 1899, the Maharajah of Benares donated a big block of buildings and a large piece of land, to the value of over Rs. 50,000, in the outskirts of the city. The school was soon transferred to these palatial and beautiful buildings, and new classes were opened in the school and the two Intermediate classes were also opened. Dr. Richardson was the first Principal, and Mr. Harry Banbery, the first Headmaster. To evoke an interest in the essentials of Hinduism, Dr. Besant herself gave a course of lectures in the autumn of each year on some topic of Hindu mythology, ethics or philosophy. The first course of lectures was delivered in the autumn of 1899, and the *Mahabharata*, *Hindu Ideals*, *Shri Rama Chandra the Ideal King* were among the subjects taken up in the following years.

The fame of the Central Hindu College, as it was called, soon grew, and it was steadily increased by the *Central Hindu College Magazine*. Students began to flock from all parts of India, and a new type of culture, which was at once patriotic and religious, began to grow and spread from this institution. In 1903, Mr. G. S. Arundale and his aunt Miss Francesca Arundale came to Benares. Mr. Arundale came as Professor, and was later Head Master, and still later Vice-Principal. He became Principal on the death of Dr. Arthur Richardson. Miss Arundale set about the establishment of a Girls' School, and it was soon established with Miss Arundale as Principal.

The work of Mr. Arundale in the educational world in India has been invaluable. He introduced new ideals in education, and inculcated the spirit of dedication so necessary in the field of education. From 1908 to 1913, the institution grew in numbers and influence, and the movement for the establishment of the Hindu University was inaugurated.

It was during this period that a large number of young Indian workers gathered round Mr. Arundale, and the spirit of Theosophy and true Brotherhood was strongly felt in the Central Hindu College. The institution was in due course handed over to the authorities of the Hindu University, after its founding.

To carry on the work of Theosophical education, the Theosophical Educational Trust was established in 1913 as a registered body, with Dr. Besant as the President and about twenty other members. Under its auspices a Theosophical School for boys, and a Theosophical School for girls were established at Benares, and several other schools, which were being conducted in various parts of the country by Theosophists, were handed over to the Trust, chief among them being those at Madanapalle, Bankipur, Bhavnagar, Prodattur and Coimbatore. Mr. Ernest Wood, who was Secretary of the Trust, did very valuable work in collecting funds and in supervising the working of these institutions. Thus the second phase of the work of Theosophical Education was that of diffusion. The published Annual Reports of the Trust give ample testimony to the value of the work done. These institutions became rapidly popular, for they followed the traditions of the C. H. C., but had the advantage of not being confined to one religion, as was but natural under a Theosophical Trust.

In the meanwhile, the national movement for Home Rule or Swaraj had grown in strength, largely due to the vigorous work of Dr. Besant, and it was felt that the Universities, which were dominated by officials of the Government, interfered too much with methods of education of the young, which had in view the making of patriotic citizens. As a result of this general feeling in the country, and as a protest in favour of the handing over of the educational machinery of the country into the hands of Indians, the Society for the Promotion of National Education was established, and the Theosophical Educational Trust handed over most of its institutions to the S. P. N. E. for management, although ownership of the land and buildings remained with the T. E. T. Although the S. P. N. E. was a Society which included many non-Theosophists, the largest part of the real work of education was done by Theosophists, both in the field of administration and instruction. The S. P. N. E. established a National University at Adyar, with literature, science, agriculture, commercial and teachers training departments, and the work flourished for six years. During its brief life-time, it sent out graduates fully imbued with the spirit of Service and Sacrifice.

On the introduction of the Reforms in India, and the consequent handing over of the portfolio of Education to an Indian Minister, it was felt that the work of the S. P. N. E. was over, and in April, 1924, the S. P. N. E. handed back all the institutions, and transferred all their assets and liabilities, to the Theosophical Educational Trust.

The work of the Trust has begun again with full vigour, and the Trust now manages the Boys' School and Girls' School and College at Benares, the College and School at Madanapalle, the College and School at Adyar, and the Girls' School at Mylapore, Madras. The other institutions which work under the auspices of the Trust are the Boys' Schools

at Bankipore, Bhavnagar and Shuklatirth in Gujerat, and the Girls' Schools at Kumbhakonum and Coimbatore. There is also a Village Montessori and Industrial School in Adyar.

During the last year, Mr. J. Krishnamurti has been working vigorously and collecting funds for the establishment of a Theosophical University in Madanapalle, but that is still in the womb of the future. However, the value of Theosophical Education is recognised by all, and the establishment of a real Theosophical and International University will be but the culmination and a fruition of the work so far done.

III. EDUCATION IN CEYLON

Theosophists have been very closely connected for many years with education in Ceylon. The first Buddhist Schools of the Island were started by Colonel Olcott in 1880. Under the impetus of his enthusiasm for Buddhism, an educational movement under the direction of Buddhists was started in Ceylon. Many Theosophists from other lands came and helped the movement, among them being C. W. Leadbeater, who founded a small Boy's School, which slowly expanded till it is the present Ananda College with over a thousand boys. Other Theosophists who have helped as teachers or in the management of Buddhist Schools and Colleges are Charles Powell, Dr. J. Bowles Daly, H. Banbery, Rev. J. Tuyssul Davies, C. Jinarājadāsa, M. U. Moore, and Fritz Kunz. Mr. F. W. Woodward was long associated with education in Ceylon as principal of Mahinda College, Galle. After his departure, two other Theosophists, F. G. Pearce and W. T. Troup, became principals.

FIG. 220
PETER DE ABREW

FIG. 221
MRS. M. MUSÆUS HIGGINS

The management of Buddhist schools and colleges has been completely in the hands of the Buddhists of the Island, and the Theosophists

have merely given their assistance to the best of their ability to a much-needed educational effort.

A most valuable piece of work for Sinhalese girls was that begun in 1891 by two devoted Theosophists, Mr. Peter de Abrew, and Mrs. Marie Musæus Higgins. A small school named after Princess Sanghamitta, daughter of the Emperor Asoka, who brought the famous Bo-Tree to the Island, was begun by these two workers. Very soon the small day school developed into a boarding school. The school has steadily grown, adding building after building. In 1907, a department was added for the training of teachers. In 1918 the school was raised to the rank of a College, and it now provides some of the finest teachers for Girls' Schools in the Island. Many Theosophists have been associated with Mrs. Higgins, among them being Mrs. E. Pickett and Mrs. Preston from Australia, and Miss Kofel from Switzerland.

IV. EDUCATION IN ENGLAND

Theosophical education in England has run along two lines; first, the establishment of schools and educational institutions where a free hand could be given to the practical working out of Theosophical ideals, and experiments made in new educational methods; and second, the endeavour to permeate all existing Branches of Education with Theosophical ideas. Two bodies were formed in 1915 to carry out these respective aims, the Theosophical Educational Trust and the Theosophical Fraternity in Education.

The Theosophical Educational Trust with which the names of Dr. G. S. Arundale, Mrs. B. Ensor, Mrs. J. Ransom, Mr. H. Baillie-Weaver and others are associated, began by opening two schools, the Garden City Co-Educational School at Letchworth, (afterwards known as Arundale School) with Dr. Armstrong Smith as Principal, and Brackenhill School at Bromley, Kent, for children who were homeless, or in worse care. Various other English schools in different places came under the control of the Trust, and in 1918 King Arthur Co-Educational Boarding School near Edinburgh, and Moray School in Glasgow, the latter a day school for young children, were started.

The work at Letchworth grew very rapidly, and a new school, St. Christopher, with Miss I. King as Principal opened in 1919, Arundale House being now used for boarders. In 1922 it was decided to centralize the work of the Trust at Letchworth and build a school community round St. Christopher, and accordingly those schools in other parts of England which had not already been transferred to Letchworth were given up, and all efforts were concentrated there. A Training College for teachers, of which Miss Violet Potter is Principal, and a theatre where good plays and lectures are given, are two of the latest developments. The community has always attracted much attention from those interested in pioneer educational work, and the difficulty has been to take in all the children whose parents were desirous of placing them there. Self-Government and the adoption of individual time-tables have been two of the most successful changes from conventional methods of education.

The Theosophical Fraternity in Education was formed in 1915. It has diligently pursued propaganda in existing educational fields, published books and pamphlets and organised summer schools and international congresses. At the first Congress held at Calais in 1921, the new Education Fellowship was started for those who believed in the new principles of education, but were unable to accept the Theosophical foundation on which they rested. A quarterly international magazine, *The New Era* is published in English, French, German, Italian and Bulgarian.

V. EDUCATION IN JAVA

The Nederlandsche Indische Theosofische Bond voor Opvoeding en Onderwijs was established during the Convention of the Indonesian Section T. S., at Soerakarta, April 1920. It now has after five years of strenuous work several Branches in the principal towns of Java and its membership is 200.

Within this League are also brought in some institutions which work along the same lines and which already existed before this date, the most important among them being the Goenoeng Sari Training College for Teachers, started in 1913. This institution is by far the oldest Theosophical enterprise along educational lines in the Indonesian Section, and happily so, because it is now ready to be the backbone of the whole Theosophical Educational Movement in this country. Its staff consists entirely of members of the Theosophical Society, which is also the case with all members of the Board, whose president is the General Secretary of the Section. The College with over 120 pupils is of ever growing importance for the Theosophical work for education in Java, because it every year produces some twenty teachers, who receive regular Government diplomas, and who yet have been trained along Theosophical lines and ideals, although not necessarily all becoming members of the T. S. However, they always spread, wherever they may find their work, ideals of mutual and brotherly respect for all races, for all religions and for all their fellowmen. An ever increasing number of them is employed in the growing number of elementary schools which the League is in the course of establishing in different cities.

Several of these Theosophical Elementary Schools are already in working order in Java. They are called Ardjoena (Arjuna) Schools after the great Javanese national hero of that name in *Mahabharata* and *Bhagavad-Gita*, and this great and noble prince is the example for the children. There are already two of these schools in Batavia (Weltevreden and Meester Cornelis), one in Buitenzorg, two in Bandoeng, one in Pekalongan, one in Poerwakarta, one in Soerakarta, one in Djokjakarta. In these schools, Dutch is the language used in teaching, besides the vernacular, and a special course of studies is being followed in order to adjust the education to national customs and wants, yet trying at the same time to prepare the pupils for the necessary modern knowledge they want for their livelihood.

In addition to this, one school for very young children is working in Bandoeng, preparing, as it were, for the somewhat more advanced

Ardjoena schools; this school is called Abimanjoe (Abhimanyu) school, Abimanjoe being the son of Ardjoena. Under the auspices of the N. I. T. C. O. O., there are also working two Montessori schools, one in Bandoeng and one in Soerabaia, while a third one is being established in Weltevreden. These are the latest additions to the educational work of Theosophists in Java, whilst there is also in the course of establishment a school for Chinese children in Soerabaia which will be carried on in the same lines as the Ardjoena schools.

There is also an offshoot to Goenoeng Sari Training College—the Pandava School. The Goenoeng Sari pupils, seeing that so many poor parents cannot afford to send their children to any school at all, started—quite on their own—a school where these children could have very elementary teachings without paying any fee at all. This school has been working for several years with great success.

There are thus working at present under the auspices of the Ned. Ind. League for Education: one Training College for Teachers (Dalton system), nine Ardjoena Schools, two Montessori Schools, one Abimanjoe School, having altogether about 2,000 pupils and about 50 teachers. This is the result of only five years' work.

VI. EDUCATION IN AMERICA

The School of the Golden Gate, California, was started in 1916 and carried on more or less successfully till 1924 when it came to an end for lack of funds.

VII. EDUCATION IN AUSTRALIA

Morven Garden School, Sydney, was founded in 1917, as a boarding school, chiefly owing to the efforts of Mr. T. H. Martyn, who took a great interest in it, and worked hard for it. For five years it was carried on successfully with donations from members, but in 1922 the troubles which arose in the Sydney Lodge affected the school so seriously that it had to be closed in 1923.

VIII. EDUCATION IN NEW ZEALAND

Vasanta College, Auckland, founded in 1919, was first a day school, next a boarding school, and has now returned to its original status. The number of pupils at present attending is about 30, but under the capable management of Miss Darroch, it is quickly justifying the hopes entertained concerning it, and is practically self-supporting, only a small annual donation being given by members of the New Zealand National Society.

IX. BRAHMAVIDYA ASHRAMA

It was one of the intentions of the President-Founder of the Theosophical Society that the Theosophical influence should permeate all departments of life. For this reason Colonel Olcott identified the

Annual Conventions of the Society with the art-crafts of India. But while this influence has been exerted with incalculable effect in many beneficent activities by Fellows of the Theosophical Society, it was not until the founding of the Brahmavidya Ashrama in October, 1922, that an effort was made to bring under the light of Theosophical interpretation the entire field of knowledge and activity, systematically and continuously, and to do for culture in general what had been done for religion and philosophy in particular.

FIG. 222

J. H. COUSINS, D. LITT.

The first session of the Brahmavidya Ashrama was inaugurated by Dr. Besant in a series of lectures under the general title of "Brahmavidya" which outlined the work of the Ashrama in the study of Mysticism, Religion, Philosophy, Arts and Science. The subjects have been worked out during the following three years by specialists in a series of 366 lectures in 76 groups. Synopses of the lectures, with references to books, have been filed for future use; and on this basis of information on the evolution of culture the Ashrama has proceeded to a synthetical study of the main phases of nature and super-nature (substance, form, vitality, consciousness and super-consciousness, as expressed in the kingdoms elemental, mineral, vegetable, animal and human, and super-human. The work of the Ashrama is under the direction of Dr. J. H. Cousins.

A series of transactions is being published, the first group being—"Brahmavidya," by Dr. Annie Besant, "The Ashrama Ideal," by Dr. G. S. Arundale, "The Philosophy of Beauty and an Eastern Contribution," by Dr. James H. Cousins, "Gnosticism," by Miss M. W. Barrie, M.A., "The Growth of Civilisation," by Professor B. Rajagopalan, M.A. Others are in view.

The students of the Ashrama have come from all the continents, and form, as Bishop Arundale has declared, the nucleus of a World University. Its work, in a phrase, is, "the synthetical study of universal knowledge and culture on the principle that these, in their racial, credal, national, local and individual aspects are essentially related and mutually illuminating expressions of the One Cosmic Life".

THE WORK OF YOUNG THEOSOPHISTS

THE YOUNG THEOSOPHISTS

At the Vienna Congress, in 1923, the Young Theosophists came into existence through the union of two existing organisations for young people, the Order of the New Age in Australia and the Youth Lodge in London. The object of the Young Theosophists was to organise the younger members to co-operate more intensively in giving practical expression to Theosophical ideals, at the time when youth all over the world was waking up to its responsibility of making a better world than the previous generation had succeeded in doing. The movement spread very quickly, and there are now four federations, Indian, American, Australian and European. The aim has been throughout to modify the national point of view and to work internationally.

WORK OF THE ADYAR LIBRARY

(EASTERN SECTION)

PUBLICATIONS OF THE ADYAR LIBRARY

1. A Descriptive Catalogue of the Sanskrit MSS. in the Adyar Library, by F. O. Schrader, Ph.D. Vol. I., Upanishads. (Sanskrit-Devanagari and English). 1908.

2. A Preliminary List of the Sanskrit and Prakrit MSS. in the Adyar Library. (Sanskrit-Devanagari). 1910.

3. A Descriptive Catalogue of the Sanskrit MSS. in the Adyar Library, Vol. II., by Pandit A. Mahadeva Sastri, B.A. (Sanskrit-Devanagari). *(In the Press.)*

4. Ahirbudhnya-Samhitā, of the Pāncharātra Āgama (Sanskrit-Devanagari), edited under the supervision of F. O. Schrader, Ph.D. Two vols. 1916.

5. Introduction (English) to the Pāncharātra and the Ahirbudhnya-Samhitā, by F. O. Schrader, Ph.D. 1916.

6. *The Sannyāsa Upanishads* (Sanskrit-Devanagari), critically edited for the Adyar Library by F. O. Schrader, Ph.D. 1912.

7. *The Yoga Upanishads* (Sanskrit-Devanagari), with the Commentary of Sri Upanishad-Brahma-Yogin, edited by Pandit A Mahadeva Sastri, B.A. 1920.

8. *The Sāmānya-Vedānta Upanishads* (Sanskrit-Devanagari) with the Commentary of Sri Upanishad-Brahma-Yogin, edited by Pandit A. Mahadeva Sastri, B.A. 1921.

9. *The Vaishnava Upanishads* (Sanskrit-Devanagari) with the Commentary of Sri Upanishad-Brahma-Yogin, edited by Pandit A. Mahadeva Sastri, B.A. 1923.

10. *The Shaiva-Shākta Upanishads* (Sanskrit-Devanagari) with the Commentary of Sri Upanishad-Brahma-Yogin, edited by Pandit A. Mahadeva Sastri, B.A. 1925.

The Librarians of the Adyar Library have been 1. S. E. Gopalacharlu, 2. Dr. F. O. Schrader, 3. Pandit A. Mahadeva Sastri.

THE T. S. ESTATE AND BUILDINGS, AT ADYAR, MADRAS

FIG. 223
VIEW OF HEADQUARTERS BUILDINGS, FROM THE WEST

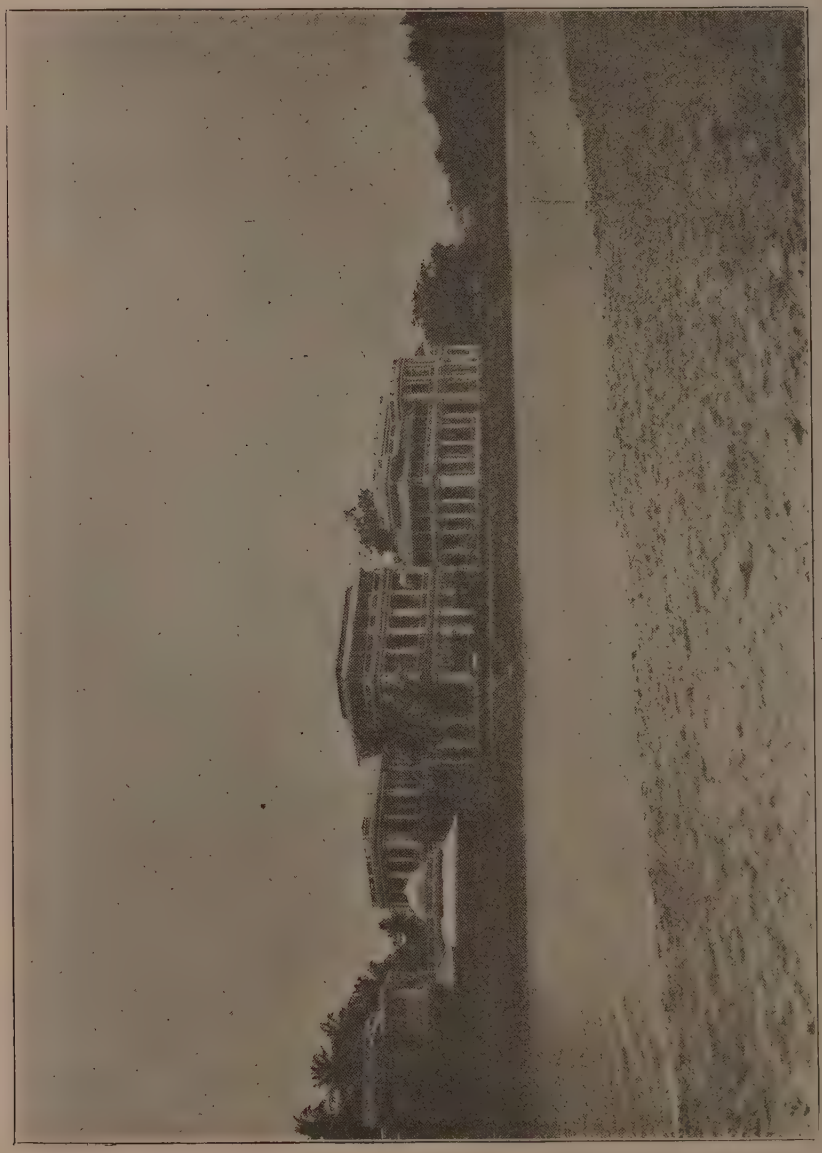


FIG. 224
VIEW OF HEADQUARTERS BUILDINGS, FROM THE EAST

Fig. 225
AEROPLANE VIEW, FROM THE EAST

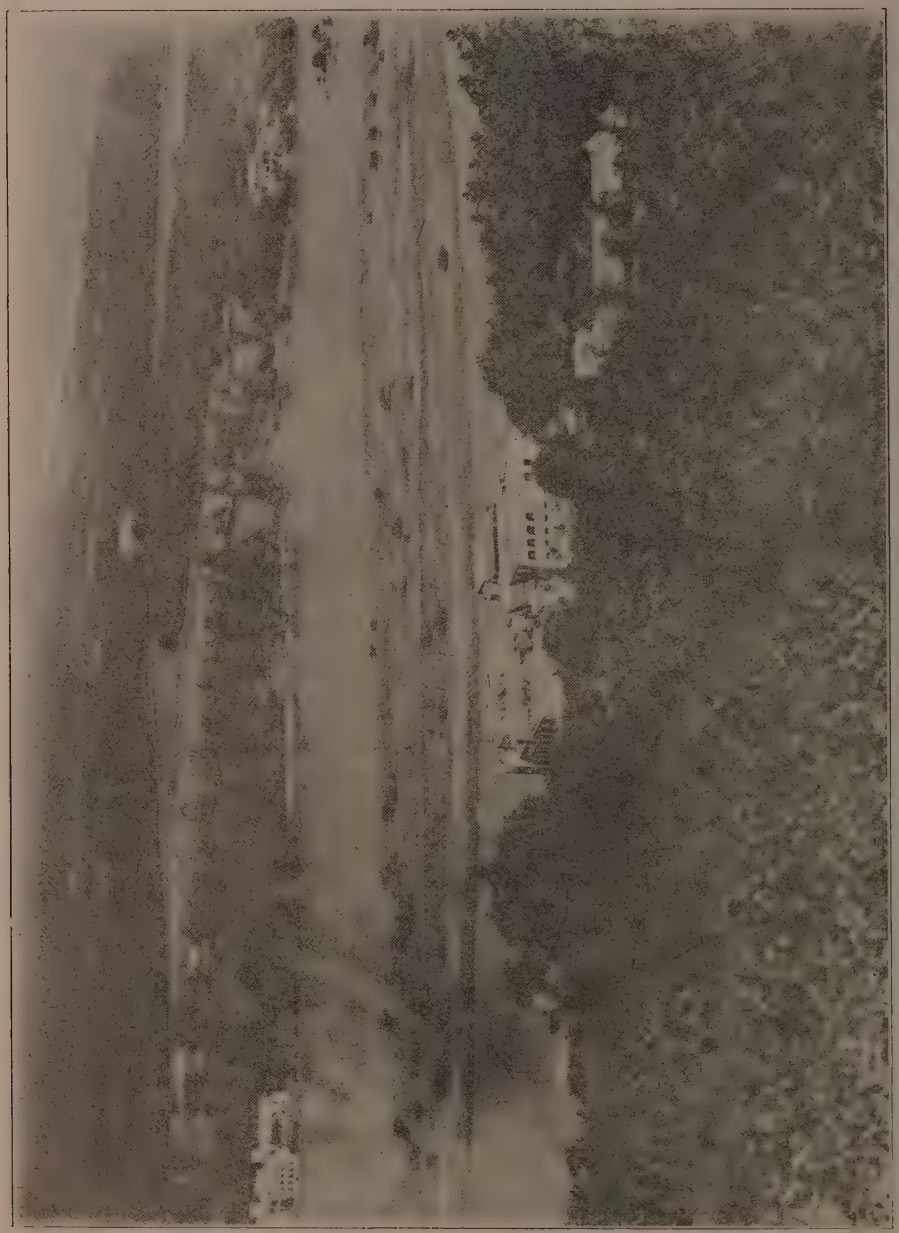


FIG. 226

AEROPLANE VIEW, FROM THE SOUTH, SHOWING MADRAS IN THE DISTANCE

FIG. 227

FIRST TRILITHON, AT ENTRANCE. ON BASE OF COLUMNS "H. S. O." AND "H. P. B."

FIG. 228

HEADQUARTERS BUILDING—HALL AND ADYAR LIBRARY,
FROM THE SOUTH

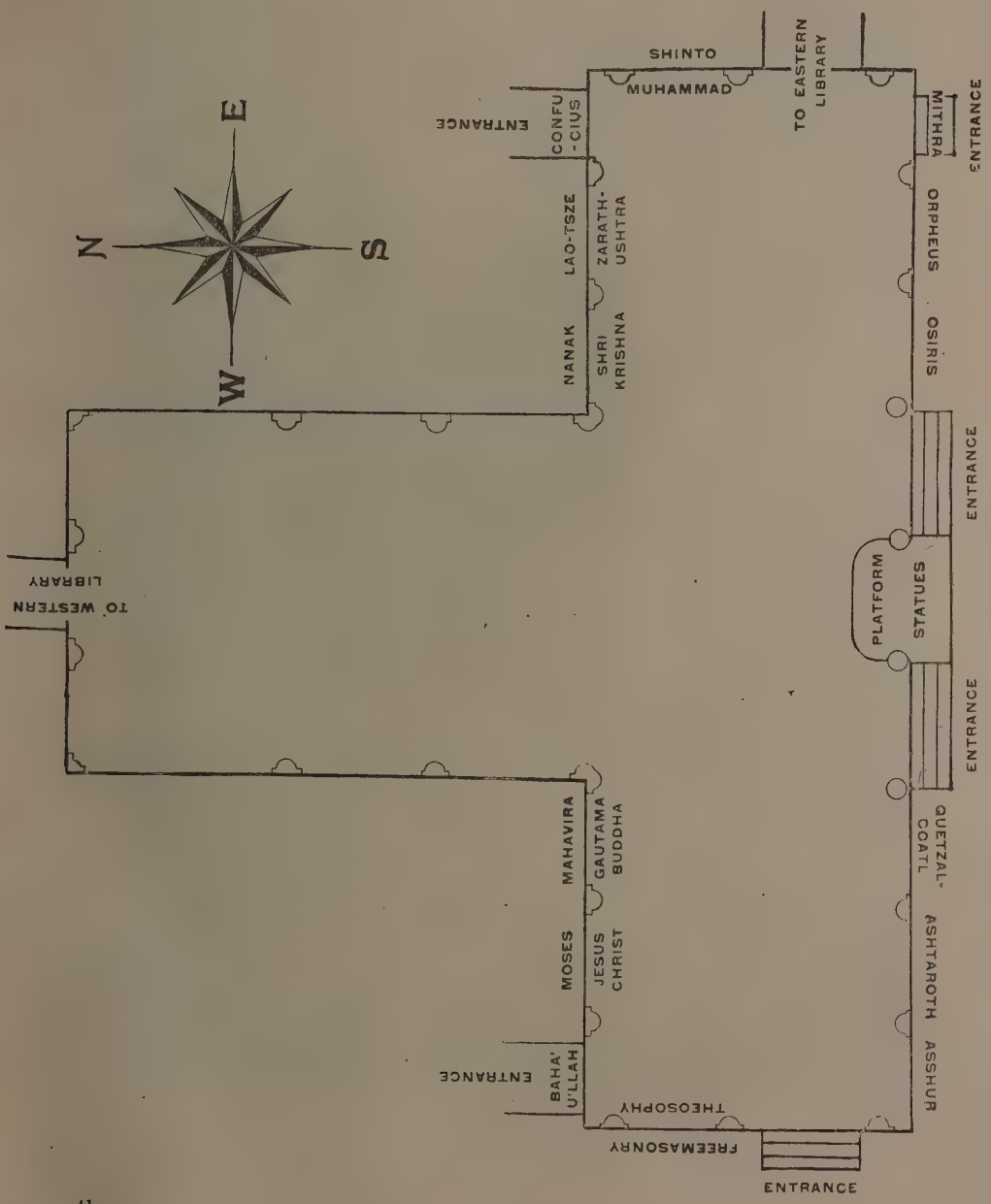


FIG. 229

GROUND PLAN OF HEADQUARTERS HALL, SHOWING POSITIONS OF THE SYMBOLS OF THE RELIGIONS

FIG. 230
HEADQUARTERS HALL—PLATFORM

FIG. 231

HEADQUARTERS HALL, STATUES OF THE FOUNDERS

FIG. 232

HEADQUARTERS HALL, SYMBOLS OF THE LIVING RELIGIONS

Lower: Christianity, Buddhism. Upper: Bahaism, Judaism, Jainism.

FIG. 233

HEADQUARTERS HALL, BOARD OF THE NATIONAL SOCIETIES T. S.

Lower: Theosophy. Upper: Freemasonry. Over archway: Procession in relief.

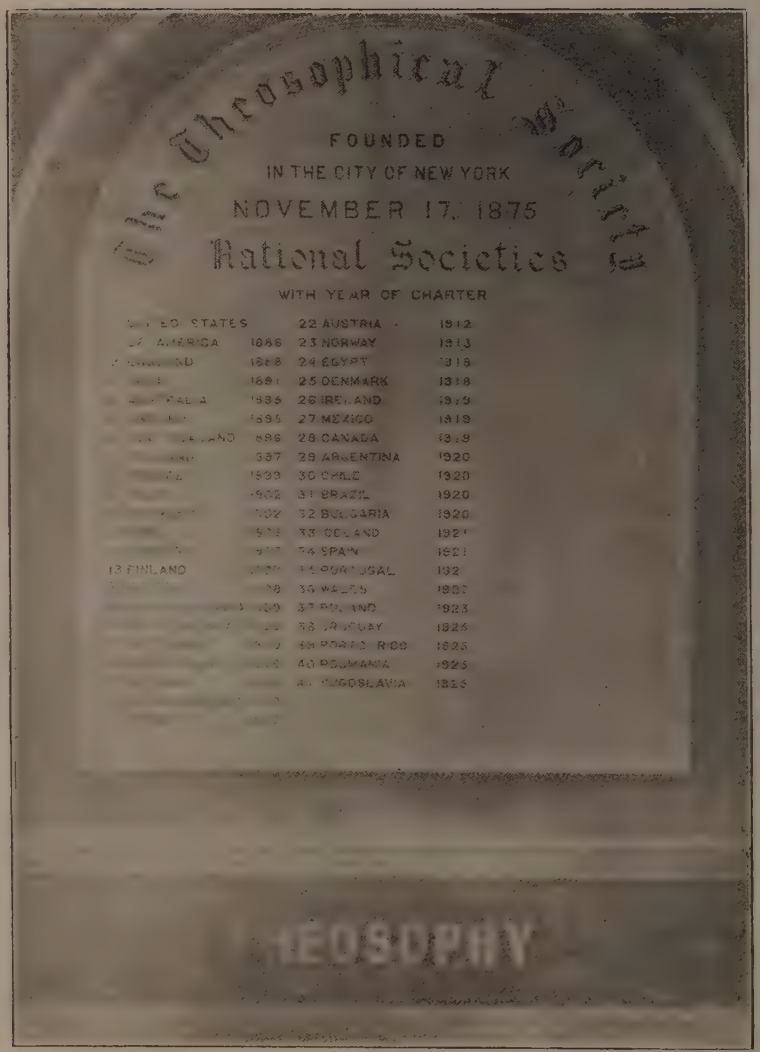


Fig. 234

BOARD OF THE NATIONAL SOCIETIES OF THE T.S.

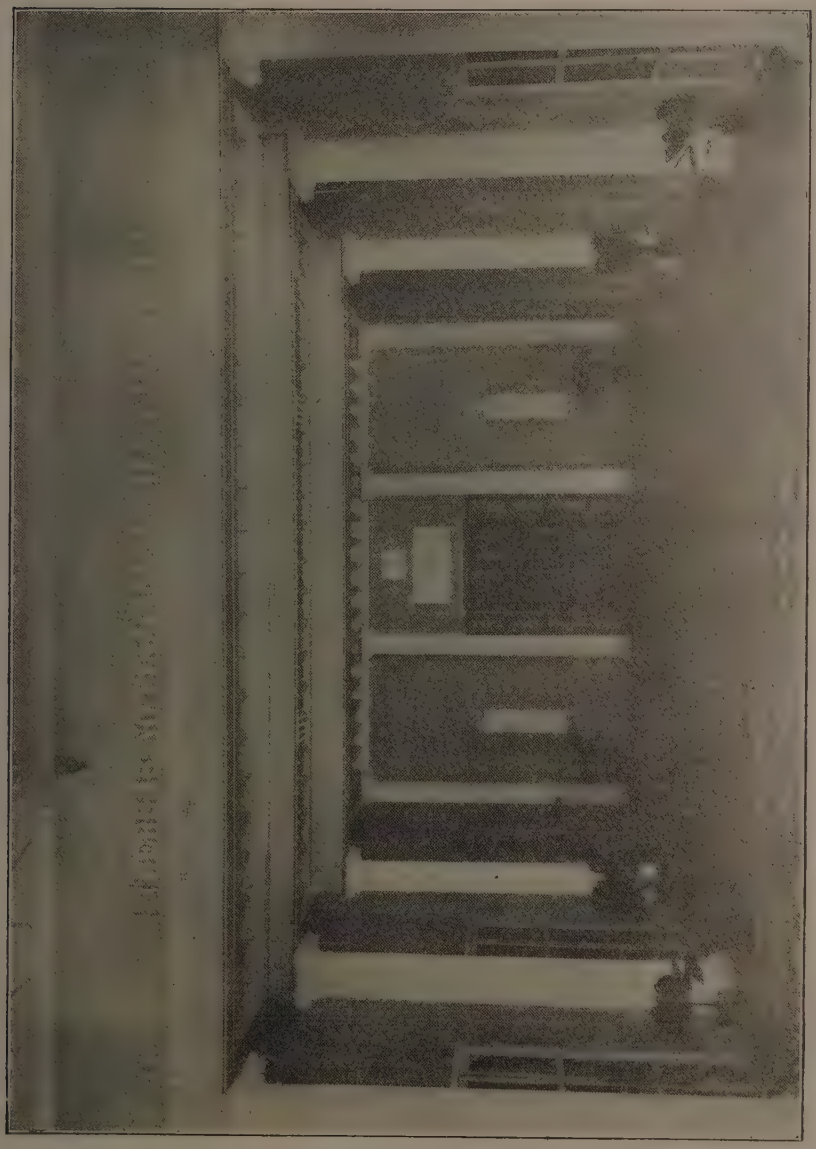


FIG. 235

HEADQUARTERS HALL, FROM THE PLATFORM, LOOKING NORTH

FIG. 236

HEADQUARTERS HALL, SYMBOLS OF THE LIVING RELIGIONS

Lower: Hinduism, Zoroastrianism. Upper: Sikhism, Taoism, Confucianism.

FIG. 237

HEADQUARTERS HALL, SYMBOLS OF THE LIVING RELIGIONS

Lower: Muhammadanism; Upper: Shintoism

NOTE: As it is against the tradition of Islam to make any image of the Prophet Muhammad, only Arabic inscriptions are placed in the alcove for Muhammadanism. The inscription at top reads: "There is no god but God"; that at bottom: "Muhammad is the Prophet of God." The ornamental scroll in the middle describes the Koran as follows: "This is a revelation from the Lord of the Worlds. Touch it not except with cleanness."

FIG. 238

HEADQUARTERS HALL, SYMBOLS OF EXTINCT RELIGIONS

From the left, symbols of Mithra, Orpheus, Osiris

FIG. 239

HEADQUARTERS HALL, SYMBOLS OF EXTINCT RELIGIONS

From the left, symbols of Quetzalcoatl, Ashtaroth, Asshur.

FIG. 240
VIEW FROM HEADQUARTERS HALL, LOOKING WEST

FIG. 241
"BHOJANASALA"—HINDU RESTAURANT

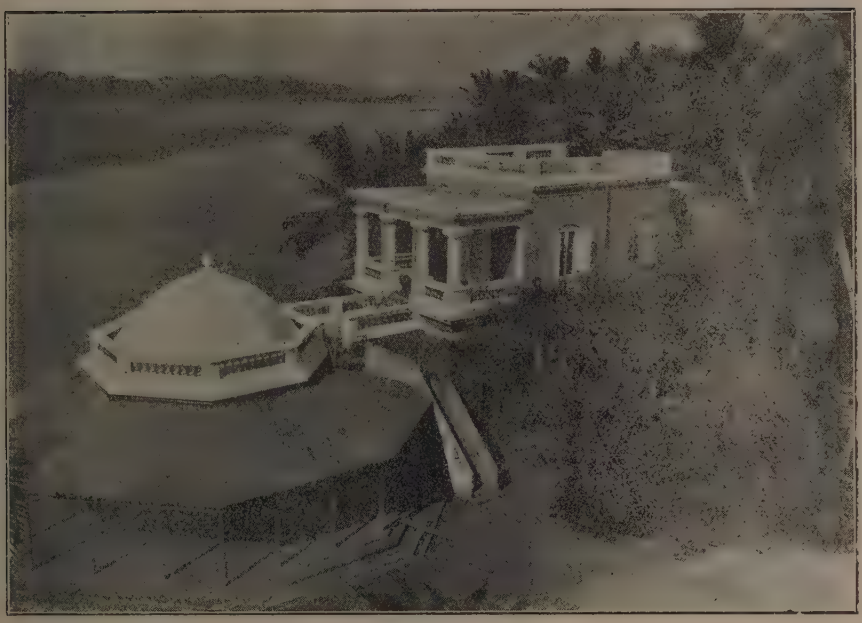


FIG. 242

VIEW FROM HEADQUARTERS BUILDINGS, LOOKING EAST TO THE SEA, SHOWING EASTERN OCTAGONAL

FIG. 243

"QUADRANGLE"—QUARTERS FOR INDIAN STUDENTS

FIG. 244

ADYAR LIBRARY—EASTERN SECTION

FIG. 245

BRAHMAVIDYA ASHRAMA—TEMPORARY LECTURE HALL

FIG. 246
VASANTA PRESS

FIG. 247
THEOSOPHICAL PUBLISHING HOUSE

FIG. 248
THE BANYAN TREE

FIG. 249
BLAVATSKY GARDENS

FIG. 250
LEADBEATER CHAMBERS—QUARTERS FOR EUROPEAN STUDENTS, FRONT VIEW

FIG. 251
LEADBEATER CHAMBERS, BACK VIEW

FIG. 252
"SEVASHRAMA"
Residence of the Brothers of Service

FIG. 253
ZOROASTRIAN QUARTERS

FIG. 254
OLCOTT GARDENS

FIG. 255
MASONIC TEMPLE, "RISING SUN OF INDIA LODGE", No. 107, UNIVERSAL CO-MASONRY

FIG. 256
POWER HOUSE—DYNAMOS AND BATTERY

FIG. 257
POWER HOUSE—WORKSHOPS

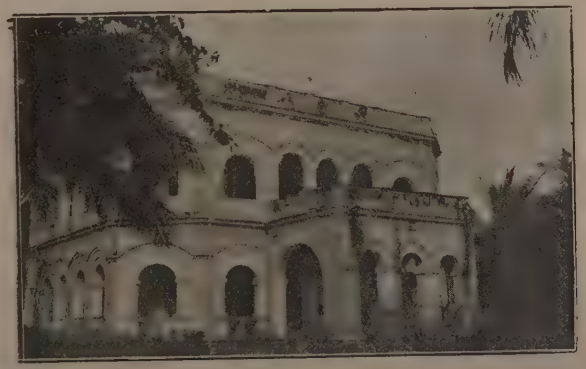


FIG. 258
BESANT GARDENS

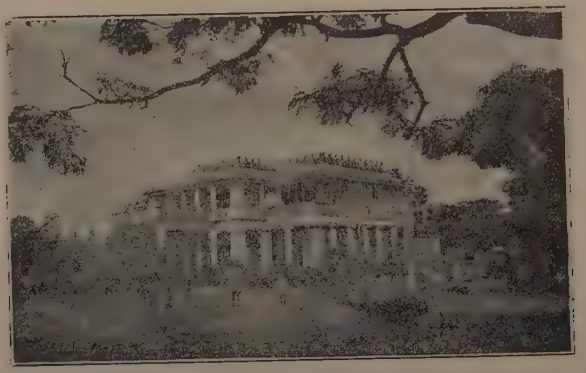
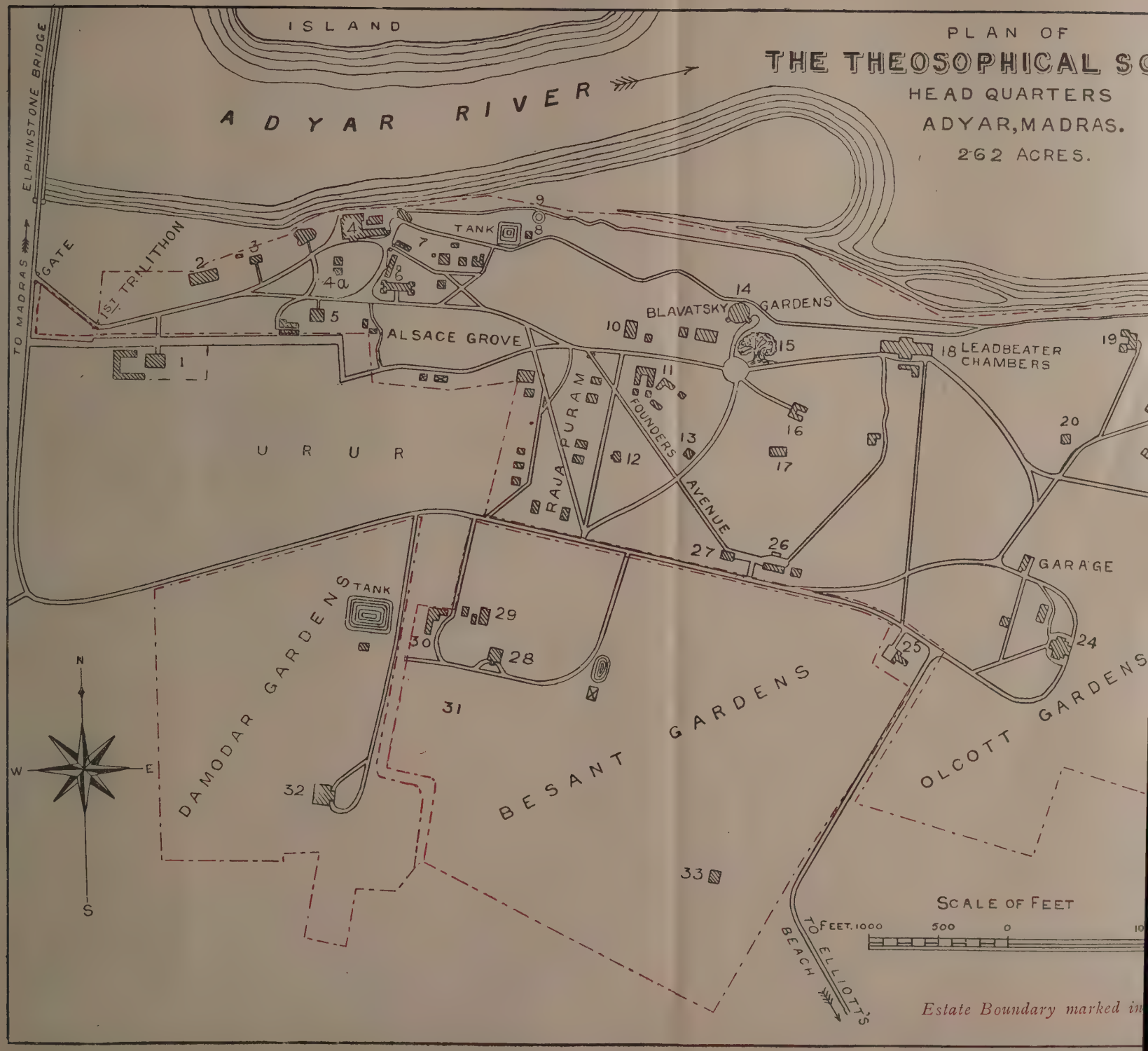
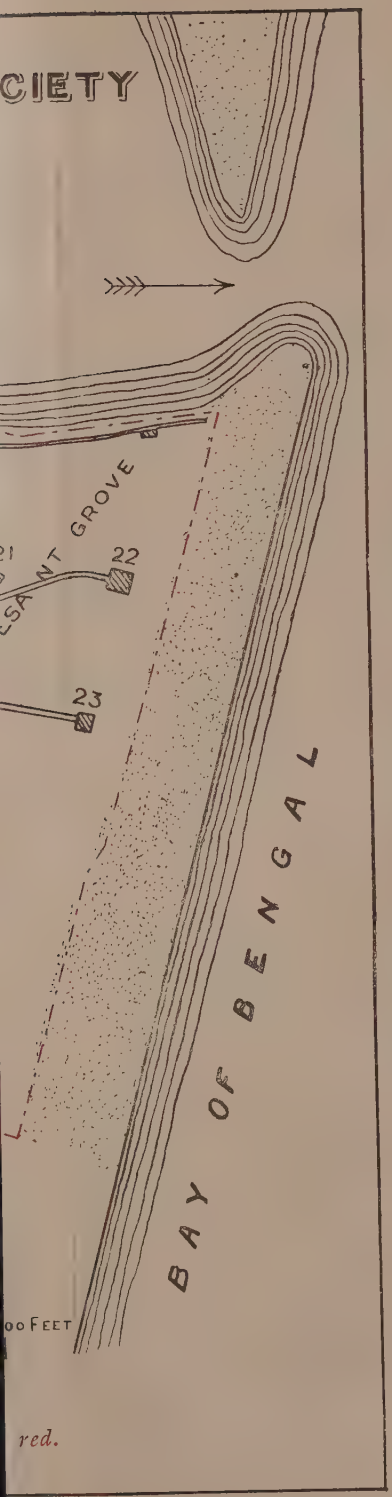


FIG. 259
DAMODAR GARDENS


PLAN OF
THE THEOSOPHICAL SO
HEAD QUARTERS
ADYAR, MADRAS.
262 ACRES.
ISLAND
ADYAR RIVER
TO MADRAS
ELPHINSTONE BRIDGE
GATE
1ST TRAITHON
TANK
BLAVATSKY GARDENS
ALSACE GROVE
LEADBEATER CHAMBERS
URUR
RAJA PURAM
FOUNDERS AVENUE
GARAGE
TANK
DAMODAR GARDENS
BESANT GARDENS
OLCOTT GARDENS
N
S
E
W
SCALE OF FEET
FEET. 1000
500
0
TO ELLIOTT'S BEACH
Estate Boundary marked in



1. Vasanta Press
2. Site of Star Headquarters
3. Arundale House
4. Headquarters Building & Adyar Library
4a. Record Office
5. Adyar Library Annexe
6. Theosophical Publishing House
7. Vasanta Puram Houses
8. Buddhist Shrine
9. Olcott Memorial
10. Bhojanasala
11. Indian Quadrangle
12. Hindu Temple
13. Site of Zoroastrian Temple
14. Blavatsky Gardens
15. Banyan Tree
16. Wood Bungalow
17. Christian Church
18. Leadbeater Chambers
19. Sevashrama
20. Site of Jewish Synagogue
21. Muslim Mosque
22. Parsi Quarters
23. Bell Bungalow
24. Olcott Gardens
25. Masonic Temple
26. Power House Workshops
27. Power House Dynamos and Battery
28. Besant Gardens
29. Laundry
30. Dairy
31. Experimental Farm
32. Damodar Gardens
33. Cremation Ground

red.

BUILDINGS OWNED BY NATIONAL SOCIETIES

I
INDIA

FIG. 260
HEADQUARTERS, INDIAN SECTION, BENARES

FIG. 261
ALLEPPEY—ANNAPURNA LODGE

FIG. 262
BADAGARA—MAHADEVA LODGE

FIG. 263
BANGALORE CITY LODGE—MAIN BUILDING

FIG. 264
BANGALORE CITY LODGE—SANKARIAH HALL

FIG. 265
BANGALORE CANTONMENT LODGE

FIG. 266
BELLARY—SANMARGA LODGE

FIG. 267
BHAVNAGAR LODGE

FIG. 268
CHENNAPATNA (MYSORE) LODGE

FIG. 269
COCANADA—GAUTAMA LODGE

FIG. 270
COMILLA—TATTVAJNANA SABHA LODGE

FIG. 271
CUDDAPAH LODGE

FIG. 272
DODBALLAPUR LODGE

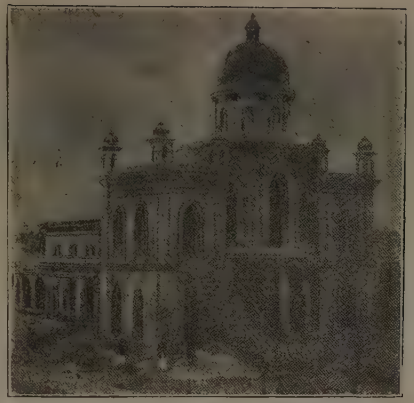


FIG. 273
GAYA LODGE

FIG. 274
GWALIOR LODGE

FIG. 275
HOSPET LODGE

FIG. 276
HYDERABAD (DECCAN) LODGE

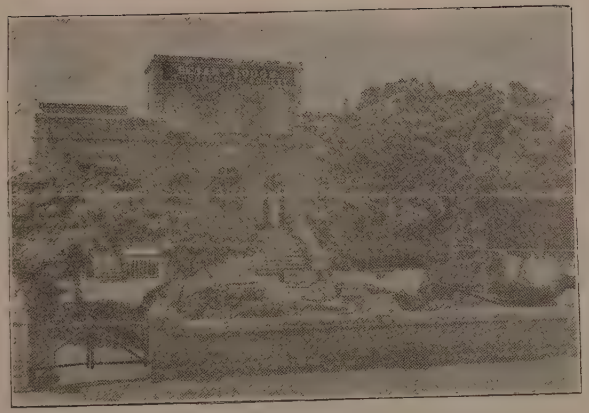


FIG. 277
HYDERABAD (SIND)—BESANT LODGE

FIG. 278
KARACHI LODGE

FIG. 279
KUMBHAKONAM—BRAHMA VIDYA LODGE

FIG. 280
MADANAPALLE—JIGNASA LODGE

FIG. 281
MADURA LODGE

FIG. 282
CHINTAMANI LODGE

FIG. 283
NEGAPATAM—SUNDRA LODGE

FIG. 284
PALGHAT—MALABAR LODGE

FIG. 285
PERIYAKULAM LODGE

FIG. 286
QUETTA LODGE

FIG. 287
SALEM LODGE

FIG. 288
SIVAGANGA LODGE

FIG. 289
TANJORE—SHRI BESANT LODGE

FIG. 290
TRICHINOPOLY LODGE

FIG. 291
TRIVANDRUM—ANANTA LODGE

FIG. 292
"SHANTI KUNJ"—DR. ANNIE BESANT'S RESIDENCE IN BENARES

II

ENGLAND

FIG. 294
HEADQUARTERS OF ENGLISH SECTION, LONDON

FIG. 293
HARROGATE LODGE

FIG. 295
LEEDS LODGE

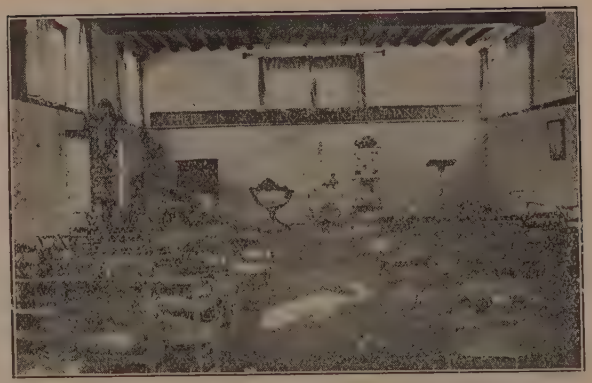


FIG. 296
LETCHWORTH GARDEN CITY LODGE

FIG. 297
LONDON—ST. JOHN'S WOOD LODGE

FIG. 298
NOTTINGHAM LODGE

FIG. 299
SOUTHAMPTON LODGE

FIG. 300
TORQUAY LODGE

III

SCOTLAND

FIG. 301

28 GREAT KING STREET, EDINBURGH, HEADQUARTERS, SCOTLAND

FIG. 302

GLASGOW LODGE

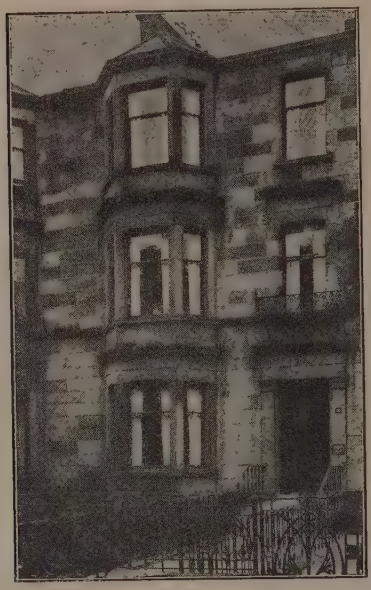


FIG. 303
LANGSIDE LODGE

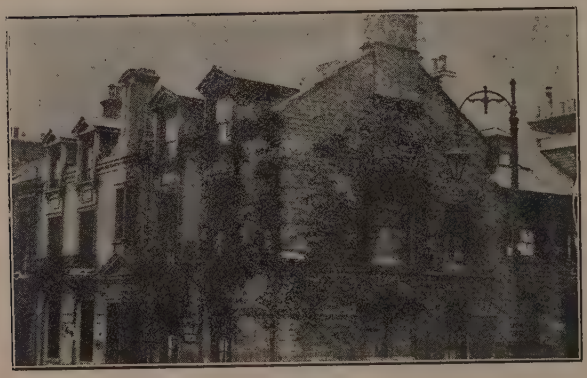


FIG. 304
PERTH LODGE

IV

WALES

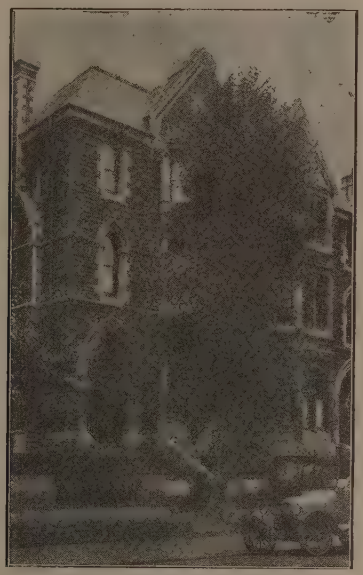


FIG. 305

10 PARK PLACE, CARDIFF, HEADQUARTERS, WALES

FIG. 306

COLWYN BAY

V

UNITED STATES OF AMERICA

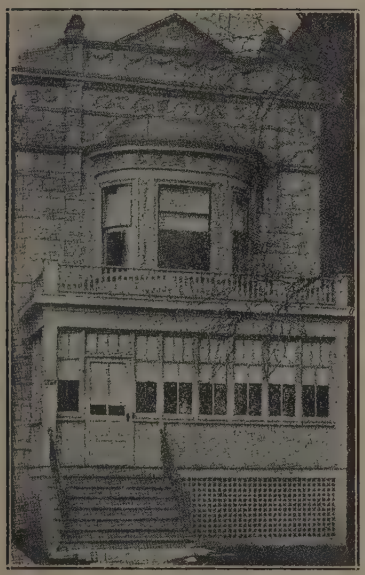


FIG. 307
826 OAKLAND AVENUE
AMERICAN HEADQUARTERS, CHICAGO

FIG. 308
BROOKLYN LODGE

FIG. 309
CLEVELAND—ANNIE BESANT LODGE

FIG. 310
HOLLYWOOD—ANNIE BESANT LODGE

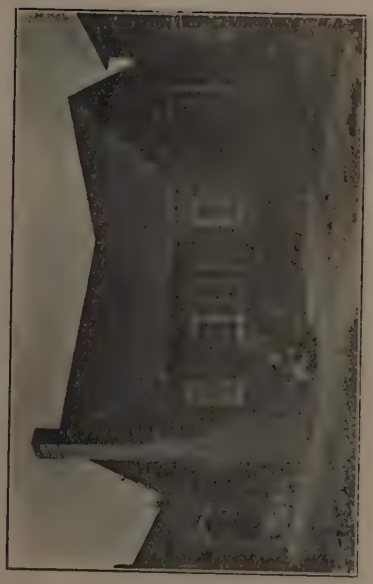


FIG. 312
SEATTLE LODGE

FIG. 313
TACOMA LODGE

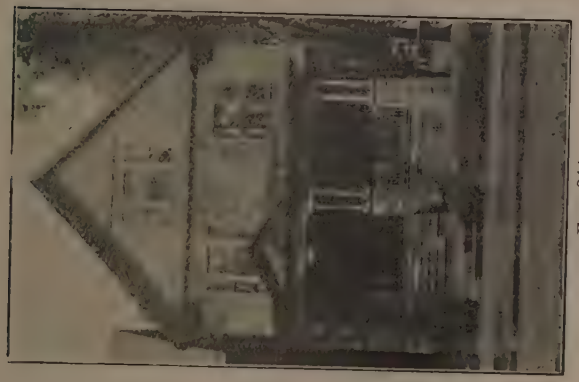


FIG. 311
ROCHESTER—GENESEE LODGE

VI

AUSTRALIA

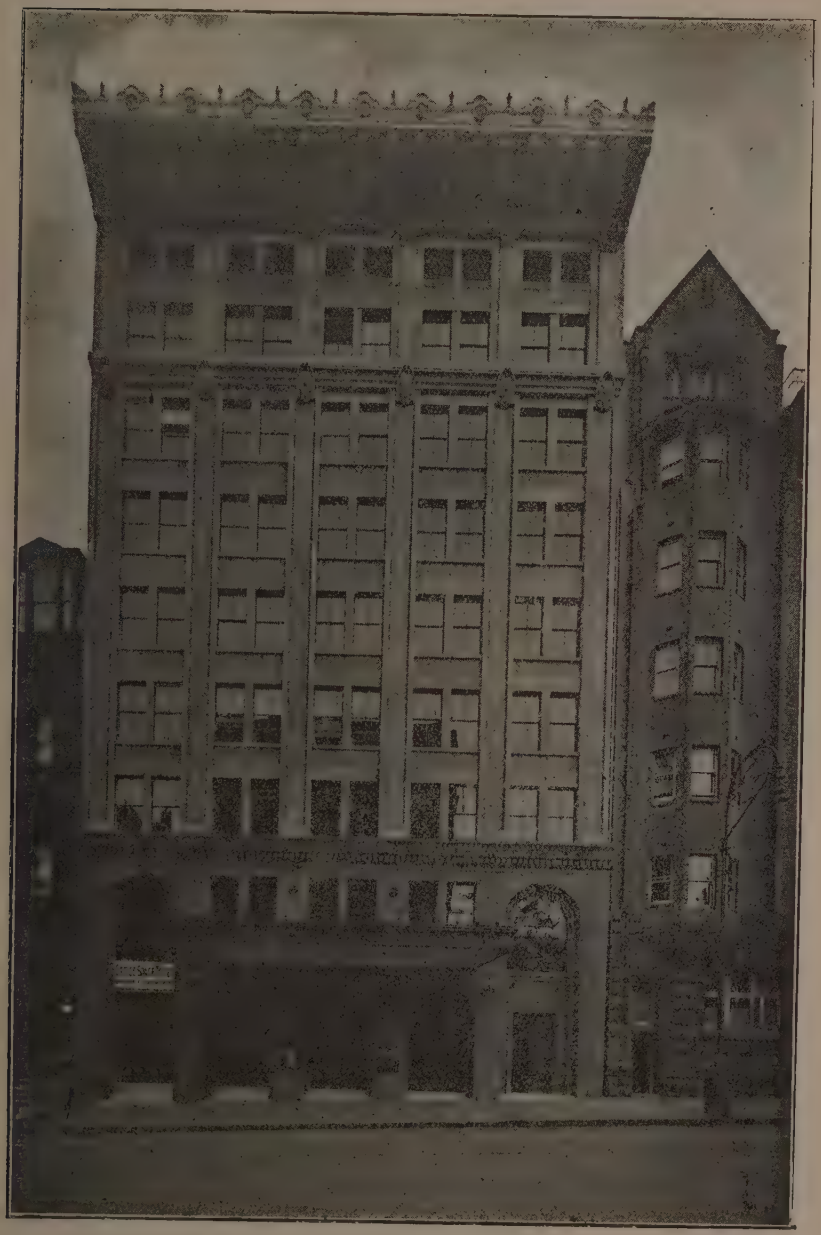


FIG. 314
"ADYAR HOUSE," BLAVATSKY LODGE, SYDNEY

Fig. 315
BRISBANE LODGE

Fig. 316
MELBOURNE LODGE

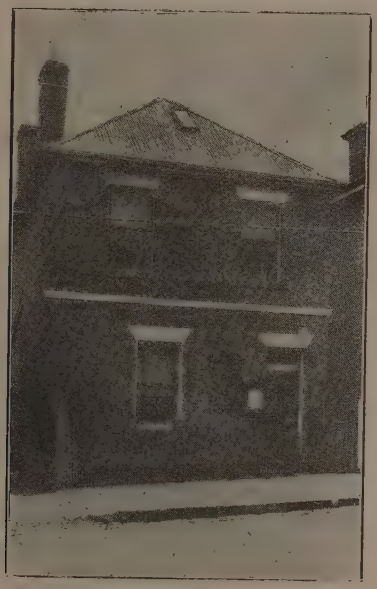


FIG. 317
LAUNCESTON LODGE

FIG. 318
ROCKHAMPTON LODGE

VII

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FIG. 319
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FIG. 320
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FIG. 322
OAMARU LODGE

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HAMILTON LODGE

FIG. 323
PALMERSTON NORTH LODGE

VIII

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BANDOENG LODGE

FIG. 326
BATAVIA LODGE

FIG. 327
BUITENZORG LODGE

FIG. 328
POERWAKARTA LODGE

FIG. 329
SOERAKARTA LODGE

FIG. 330
SOERABAIA LODGE

IX

FINLAND, ICELAND, BURMA, COSTA RICA

FIG. 331

HELSINGFORS—HEADQUARTERS, FINLAND

FIG. 332

REYKJAVIK, ICELAND

FIG. 333
RANGOON—OLCOTT LODGE

FIG. 334
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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

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